



THE PSALTER OF  
THE CHURCH

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,

C. F. CLAY, MANAGER.

London: FETTER LANE, E.C.

Glasgow: 50, WELLINGTON STREET.



Leipzig: F. A. BROCKHAUS.

New York: THE MACMILLAN COMPANY.

Bombay and Calcutta: MACMILLAN AND CO., LTD.

# THE PSALTER OF THE CHURCH

THE SEPTUAGINT PSALMS COMPARED  
WITH THE HEBREW, WITH  
VARIOUS NOTES

BY

F. W. MOZLEY, M.A.  
VICAR OF SOUTH MUSKHAM, NOTTS.

CAMBRIDGE  
AT THE UNIVERSITY PRESS  
1905

**Cambridge:**

**PRINTED BY JOHN CLAY, M.A.**  
**AT THE UNIVERSITY PRESS.**

## CONTENTS

	PAGES
INTRODUCTION . . . . .	vii—xxix
EXPLANATION OF CONTRACTIONS, ETC. . . . .	xxx
NOTES . . . . .	1—190
INDEX. I. GREEK . . . . .	191—200
II. HEBREW . . . . .	201—202
III. ENGLISH AND LATIN . . . . .	203—204



## INTRODUCTION

IT has pleased the Divine Author of the Psalter and Director of the devotions of the Church that the form of the Psalms in liturgical use should not agree exactly with what has been called the Hebrew Verity. There is no clear reason why it should. Our Church provides its English-speaking portion with one version as the book of O. T. prophecy, and another for those acts of public and private devotion which are learnt in great measure from the Psalms, and find only in them the proper vehicle. But this double form seems peculiar to us. The divergence of the Church Psalters from the original was not due to any intentional accommodation to purposes of worship; for the Greek text would have been their basis whether identical with the Hebrew or not, and moreover the variations are not such as at first appearance bear at all on liturgical propriety, being very miscellaneous in character, and to a great extent the result of misreading and ignorance.

Still the providential fact remains that no strict or scholarly version such as Jerome's has been employed for the main Church purpose; and it may I think be justified, or at least felt to be reasonable by those who compare the Vulgate with Jerome's or our PB. Version with the Authorized. It is felt (and the propriety in a general way is not denied) that the Church use of the Psalms differs from that of other Scripture. In lessons she listens to a voice outside her; in using the Psalms she speaks herself. By what right and in what sense she speaks in their words is a question which would lead into theological argument out of

place here. But as she is speaking herself, so in the manner of expression is a certain spontaneity and originality convenient which is not required elsewhere. The Church Versions speak for themselves with the voice of an original. More cultivated renderings can only throw off the feeling of bondage to an original outside them by effort of ingenuity and at some cost of simplicity and directness. The ruder versions attain the freer tone in different ways. The Vulgate (as the LXX) mainly by a bold rendering reproducing fearlessly as far as possible (and it is far more possible to them than in a modern language) the form of the original, and so speaking as with the tone and authority of an original without anxiety about the finer shades of meaning. Such a method is not possible to modern languages with their limited choice of arrangement of words, nor to translators with a conscience sensitive to the yoke of greater knowledge. Artifice is necessary now, and no mere *ars celandi artem* can stand the searching test of devotional use. The PB. therefore has a different method, it employs paraphrase very freely. The translator appropriates and digests the sentence, and issues it remoulded as the expression of his own thought. It is a perilous method, not one to be adopted in cold blood. The more delicate points of expression are brushed away, and it shows the immense depth of life in the Psalms, as it certainly shows too how wonderfully this translator has made them his own that his words come home so perfectly in power of truthful tenderness. These versions have about them something of the charm of natural scenery, like the cedars of Libanus which the Lord hath planted. If such things are not grown nowadays, there have perhaps been only a few points of history at which they were possible. This natural freedom does suit devotional purposes, helping thoughts to enter the mind without distraction from their form, and to issue from the mind as a natural expression of what is conceived therein. One special characteristic of

the LXX obviously assists this, viz.: its frequent replacing of metaphor by literal expression, more especially in the Divine attributes; a practice followed not only in the Latin renderings of the Greek but in the Syriac, in spite of its affinity in language and of its direct derivation from the Hebrew text, and carried, if anything, further still in the PB. version. The question is of course not of the extreme use, and the value from both literary and theological point of view of renderings on the principle of the AV., but of their comparative suitability for liturgical purposes.

The design here is to enumerate those passages where the Greek seems to imply a reading different from the Masoretic, or received Hebrew text, or where the reconciling of the Greek rendering with the MT. presents any difficulty, and to offer explanations; to make occasional comments on points which would not be noticed in general commentaries on the Psalms, and to give now and then renderings from the Vulgate and the slightly different versions in use at Rome and Milan, with now and then a few remarks on them and on our PB. version. It is not designed for a commentary on the Psalms except to the above very limited extent, nor to give a history of any text, nor to classify readings, or refer to recensions. It is meant to be used with the Psalter as very conveniently abstracted from the Cambridge Manual LXX; the standard taken being the text there printed, i.e. B, or failing B,  $\aleph$  (symbols of the same two codices as in the N. T., Vatican, Sinaitic): the only ms readings referred to are the variants there given, except that in a very few cases the Oxford reprint of the received Sistine edition is mentioned. The Vulgate is taken as at present in use, the Psalterium Romanum as now in use at St Peter's (but generally from a text printed 1687), and the Milan Psalter (which also goes by the name of Psalterium Romanum) from a nineteenth century Breviary with only very rare reference to any earlier form of these Psalters. But I

thought that great and near as is the interest of all Christians in the Psalms, some might be glad to see the relation of Church Psalms to the original drawn out in some detail (for the Hebrew text has always been recognised as a standard to which to recall a version at least here and there): and seemed to find, that though commentaries on the Psalms, especially that of Jennings and Lowe, make occasional reference to LXX rendering, this information as a whole had not been collected together, nor was likely to be: but from defective equipment should not have ventured on the task but for the generous encouragement and help of Dr Driver, whose suggestions and corrections have been of the greatest value to me, some of them being acknowledged thus '...' D. At the same time he has undertaken no general supervision, and is in no way responsible for the whole or for details. Baethgen's valuable articles in the *Jahrbücher für protest. Theologie* 1882, on the old versions of the Psalms applied to textual criticism, have been freely used. He examines severally the general bearing on this of the LXX texts; the Syriac Psalters, the witness of Jerome and the Targum, and then takes the Psalms in detail in the light of the versions, the LXX divergences being pretty fully enumerated and dealt with. I have throughout consulted Bä., but as in many cases the explanations are obvious to any tolerable Hebraist\*, I have not thought it necessary to add his name, except where there was anything uncommon or where I was specially indebted to him. I hope no injustice has been done inadvertently by omitting acknowledgement when required, or seeming to attribute explanations he would not approve. I hope also that beside more definite indebtedness much has been gained from his well-balanced method, and from his careful and appreciative judgment of the LXX.

\* Many such cases are noticed only because it seemed possibly convenient for some purposes to have a fairly complete list of LXX deviations.

Biel's Lexicon has been in constant use, and from it are taken all extracts from the glossaries, Hesychius, Suidas, Lex. Cyrilli (a Lexicon ascribed to Cyril of Alexandria). There are occasional quotations from a version in Homeric hexameters by Apolinarius the well known heresiarch ; also from Augustine's commentary. Many friends and others have helped with information on various points ; and I am particularly indebted to the Rev. A. M. Y. Baylay, Vicar of Thurgarton, for frequent help in questions of liturgical use.

In a book I published some years ago, *David in the Psalms*, conservative views of their authorship were maintained. These are referred to in the case of some of the LXX additions to titles, which do not always meet the same full consideration in ordinary commentaries that they might in one directed specially to the LXX text. Otherwise there is little to do with date or authorship of the originals. But perhaps I ought to express my view that in questions touching on the accuracy of Scripture, it is a mistake to neglect doctrinal considerations. They need to be applied with modesty and caution and readiness to learn : their relevance and bearing may not at every point be sharply defined or perfectly understood ; but relevant they are, and have to hold a leading and active place among the premisses from which conclusions are drawn.

Some miscellaneous observations are here added on the LXX Psalms. Baethgen contrasts two styles of translation ; the painfully literal style of Aquila, seen also in Ecclesiastes, which shows open contempt for Greek idiom, and the style of Symmachus, Proverbs and Job, aiming rather at elegance of Greek. The translation of the Pss., he says, stands half-way between these extremes, being characterised by simple fidelity to what the translator understood to be the sense of the original, not on the look-out for elegant expressions, yet at the same time not anxiously sticking to the letter. Further, the peculiarities of Semitic grammar are reproduced exactly and with intelligence ; hence a Semitic colouring in the form of

sentences seldom softened by allowance for what is due to the spirit of Greek. Again he says: The grammatical knowledge of the translator must, in view of the difficulties with which he had to contend, and in spite of occasional perplexity and uncertainty, be pronounced very considerable (Art. 1, pp. 413, 416).

Mr Thackeray has traced in some prophetic books the work of two translators, recalling the tradition that the seventy-two were distributed in pairs. A subtler examination might find the same in the Psalms, but nothing of the sort is traced here, unless the occasional mistakes through similarity of sound point to the translator working to the dictation of a reader, no better Hebraist than himself\*. This may not be probable, but it is difficult without some such hypothesis to see how *Gehörfehler* could arise. Greek no doubt was his mother tongue, and Hebrew not familiar to him as it would have been to the school of the author of Ecclesiasticus. With Aramaic he would seem to have had a living acquaintance, for he often interprets the Hebrew through its idiom; but his confusion of gutturals and other sounds must mean that he spoke it as a foreigner, and so presumably knew it and understood it as a foreigner. At the same time from the ready paraphrase of 68<sup>7</sup> (צְחִיכָה = ἐν τάφοις), he would seem to have had familiar acquaintance with Palestine, where the best Hebrew scholarship flourished. There are cases also of Arabic influence. How it arose is not clear, whether the translator was acquainted with Arabic, or isolated words found their way into Aramaic use, or he was influenced by some friend or teacher.

This only seems certain about the date and relative order

\* It may be interesting to quote Jerome's account of his translation of the Aramaic Tobit: "Quia vicina est Chaldaeorum lingua sermoni Hebraico, utriusque linguae peritissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui." (Præf. in Tob. quoted in Swete's Introd. p. 273.) So that neither his eyes saw the page of original, nor his fingers held the pen.

of the books of the LXX, that the Pentateuch came first, about 250 B.C. It was probably, Hebrew and Greek, our translator's text-book in learning Hebrew, and serves him to a great extent in place of dictionary. Similarities of rendering are very frequent; some as **הַתְּהִלָּה** = **εὐαρεστῆσαι**, and **דָמָם** = **κατανυγῆναι** striking; but instances abound **עֲרֵי** = **στερέωμα** (19<sup>2</sup>); **נָהָל** = **ἐκτρέφειν** (23<sup>2</sup>). Those given below may be referred to\*. At the same time he can be independent, v. 18<sup>7</sup> (**מִשְׁה**); 25<sup>11</sup> (**מִשְׁה**) (**תְּהִלָּה**): 27<sup>2</sup> (**שְׁאַשְׁ**) as = **חַשְׁ**: 60<sup>9</sup> (**מְחַקְקִי**): 74<sup>23</sup> (**קְמִיךְ**) (**תְּהִלָּה**): 56<sup>2</sup> (**בְּשָׁלָ**) elsewhere as Dt. 33<sup>11</sup>), etc. There is in 68<sup>2</sup> (from Num. 10<sup>35</sup>) an example of both. Resemblances with other books may in many cases be due to separate dependence on the Pentateuch; in others there is not this link: cf. 60<sup>5</sup> with Isai. 29<sup>10</sup> (where it is argued that the Ps. is earlier); 79<sup>1</sup> with Isai. 1<sup>8</sup> Mic. 1<sup>6</sup> 3<sup>12</sup> where *prima facie* Isaiah precedes: 94<sup>19</sup> with Isai. 5<sup>7</sup>: 84<sup>11</sup> with 1 Sam. 2<sup>36</sup> where one would expect the Ps. to be the borrower (but cf. 1 Sam. 26<sup>19</sup>: extracts from the histories may have been done before the whole, e.g. the Youth of Samuel, David and Goliath, the Reign of Solomon, the Life of Jeroboam); 46<sup>5</sup> with Prov. 21<sup>1</sup>.

The spirit of the LXX version of the Pss. is as Bä. says *schlichte Treue*. The translator designs to turn the Pss. into Greek and not into Aquila's caricature, but given so much aims at reproducing words and order as exactly as possible. But there are qualifications. Besides defect of text and knowledge there are ordinary grammatical equivalents such as (10<sup>15</sup>) passive for indefinite 2nd pers.; subject made object (23<sup>1</sup>): infin. with particle = clause with finite verb (37<sup>33</sup>): or those in 50<sup>16</sup> 142<sup>5</sup>. These are not too frequent to attract attention; nor is such a simple paraphrase as (31<sup>20</sup>) **ώς πολὺ τὸ πλῆθος** **מְהִירָה**; or change of order simply, as (11<sup>5</sup>) **ἐξετάζει τὸν δίκαιον**

\* 1<sup>1</sup> 30<sup>1</sup> 31<sup>4.6.17.21</sup> 33<sup>19</sup> 34<sup>22</sup> 35<sup>18</sup> 39<sup>13</sup> 42<sup>8.9</sup> 44<sup>12</sup> 48<sup>13</sup> 51<sup>4.7</sup> 55<sup>14</sup> 59<sup>7</sup> 67<sup>2</sup> 68<sup>2.14</sup> 69<sup>26</sup> 72<sup>20</sup> 78<sup>26</sup> 81<sup>17</sup> 84<sup>4</sup> 86<sup>15</sup> 90<sup>13</sup> 102<sup>7</sup> 103<sup>3</sup> 105<sup>30.31</sup> 106<sup>15.28.38</sup> 107<sup>41</sup> 109<sup>23</sup> 119<sup>130</sup> 132<sup>7</sup> 135<sup>4</sup> etc.

צָדִיק יִבְחַן ; or to emphasise pronoun (69<sup>13</sup>) κατ' ἐμοῦ ἡδολέστχονν  
so 142<sup>6</sup>, cf. 63<sup>2</sup>.

But for more noticeable paraphrase :—

Figures are often rendered by literal expressions, or by more commonplace figures, as χαρά for μοχλός<sup>12</sup> and for σχέδιον<sup>12</sup> 126<sup>2</sup>: εὐφραινόμενοι for 87<sup>7</sup> χαλίμα: ἀγαλλιάσθαι for רָנֵן<sup>5</sup> etc.: βοήθεια 7<sup>11</sup> and κραταύσ 47<sup>10</sup> for μέν: φυλακή for 39<sup>2</sup>: βασίλευε for 45<sup>5</sup>: ὀργίζει for 80<sup>5</sup>: εἰς ἀντίληψιν = 39<sup>2</sup>: παιδεύειν for 141<sup>5</sup> הַלֵּם<sup>1</sup>. In some cases the use in the original may already have gone far in this direction. Or a slight paraphr. is very natural, as 32<sup>6</sup> εὐθέτω = מָצָא<sup>1</sup>; 73<sup>22</sup> ἔξουδενωμένος = בָּשָׂר<sup>1</sup>; in 141<sup>4</sup> two consecutive words are altered οὐ μή συνδοιάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν בְּלִאָלָחָם בְּמַנְעָמִים<sup>1</sup>.

Most important among these are the various paraphrases of Divine Attributes מְנֻן צָר, סָלָע etc., v. 18<sup>3</sup> 19<sup>15</sup>.

Occasionally the change is the other way and a striking figure is imported, 28<sup>7</sup> ἀνέθαλεν = יָלַל (similarly PB. though the fig. is different *danceth for joy*): 102<sup>27</sup> ἐλίξεις (if original) = תְּחִלָּפָה<sup>1</sup>: 55<sup>23</sup> 66<sup>9</sup> σάλον = מָוֵט. Sometimes a word is changed to make the fig. less obtrusive or make it run smoother, 22<sup>13</sup> πίονες = בְּשָׂן<sup>1</sup>: 39<sup>3</sup> ἀνεκαινίσθη = נִכְרֵת<sup>1</sup>: 39<sup>11</sup> ἵσχυος = 48<sup>8</sup> βιαίφ קָרִים<sup>1</sup>.

Or apart from metaphor a more readily assimilated thought is substituted, 19<sup>12</sup> φυλάσσει = נֹזֵר<sup>1</sup>; 34<sup>11</sup> πλούσιοι = כְּפִירִים<sup>1</sup>; 44<sup>20</sup> κακώσεως = חַנִּים<sup>1</sup>; 60<sup>9</sup> βασιλεύς = מֶחֶקְקִי<sup>1</sup>; 31<sup>8</sup> ἔσωσας ἐκ τῶν ἀναγκῶν = רְדֻעַת בָּצָרָה<sup>1</sup>; or not to overburden, while one meaning is kept another is changed 83<sup>16</sup> סָעָר = καταγίς but = ὀργή<sup>1</sup>; or a more common expression is given, 22<sup>9</sup> 23<sup>2</sup> 37<sup>14</sup> 44<sup>27</sup> 50<sup>11</sup> 72<sup>20</sup>.

In difficult passages it is often hard to say whether there is a mere guess, or an intended paraphr. as 16<sup>2</sup> τῶν ἀγαθῶν μονού οὐ χρείαν ἔχεις = טוֹבָתִי בְּלִעְלִיק<sup>1</sup>: 57<sup>5</sup> τεταραγμένος = לְהַתִּים<sup>1</sup>; 73<sup>4</sup> ἀνάνευστις = חַרְצָבָות<sup>1</sup>. In such passages corruption of text might be easy, and the translator in them not have faith enough in his codex to keep him from unnecessary mental emendation, and

the less perfect his insight into Hebrew, the more the number of relatively difficult passages. It will be seen that his paraphr. is usually of a very simple description, mostly word for word ; there is not on the one hand any of those feats of graceful ingenuity by which the classical scholar shows at once his insight into the original and command of his own language, nor on the other of the almost homiletical substitutions not unfrequently occurring in Targums though not of the Pss. Much that looks like paraphr. is to be found in passages where the translator, evidently feeling his knowledge defective, eked it out by patch or guess as in 65<sup>11, 12</sup>.

The paraphr. of 84<sup>12</sup> ἔλεον καὶ ἀλήθειαν ἀγαπᾷ Κύριος = שְׁמַשׁ וּמְנֻן יְיָ, stands so far as I have noticed alone in its substitution not of word for word, but of sentence for sentence where the meaning of the original is plain and easy. It may have come from fear of the possibility of seeming to identify the God of Israel with the Sun god (cf. 132<sup>7</sup>). The PB. adopts a paraphr. in ordinary LXX style, *A Light and a Defence φωτισμὸς καὶ ὑπερ-ασπιστής*. If in 40<sup>7</sup> σῶμα κατηρτίσω = בְּרִית אֹזְנִים is a paraphr. it is like nothing else in the Pss. The Greek substituted is very difficult, and until independent reason is shown mitigating its difficulty to the translator, it must be an unlikely paraphrase. Between the absurdities of misplaced ingenuity on the one hand and on the other the indolence of calling in paraphrase at every difficulty, it is not easy to find the right way. Perhaps in such cases ingenuity should at least have a trial whether it can show something reasonable.

A feeling of reverence has sometimes made the translator paraphrase or depart from the original, as where he follows those Pentateuch passages which in the original speak of the sight of God, as in 17<sup>15</sup> 42<sup>3</sup> 63<sup>3</sup> 132<sup>7</sup> : though on his own account he does not shrink (84<sup>8</sup>) from writing ὀφθήσεται ὁ Θεός. But from it he renders (34<sup>6</sup>) הַבִּיטוּ אַלְיוֹ by προσέλθατε πρὸς αὐτόν. Possibly the uniform rendering after the Pentateuch of

הסTier פנים by ἀποστρέψαι τὸ πρόσωπον belongs here, as the rendering of אֹור (27<sup>1</sup>) by the less concrete φωτισμός; and the ungrammatical reference (31<sup>24</sup>) of עלייתך to what follows (τοῖς περισσώς) to avoid imputing excess to God.

Though he does not care for adventitious ornament, he may have thought taste forbade the naming of definite weapons as prosaic (v. 5<sup>13</sup>): and of the snail (58<sup>9</sup>) as inelegant; but he gratuitously admits the spider 39<sup>12</sup> 90<sup>9</sup>.

Still by the side of this paraphrase, in other passages, perhaps where meaning of words or where construction seemed clear, are frequent mechanical renderings; i.e. those in which the words taken singly are rendered correctly on ordinary principles; but taken together or in the context give no sense or a wrong one; as 32<sup>9</sup> לבלום ἄγξαι; 4<sup>1</sup> etc. εἰς τὸ τέλος; 12<sup>7</sup> לארץ τὸ γῆ γῆ. In such a case there is no independent rendering of the Greek; the interpretation of it belongs to the Hebrew Lexicon or to commentaries on the Hebrew text, except that subsequently to translation a meaning may sometimes accidentally attach bearing no relation to the original.

In Grammar. The Hebrew\* Perfect usually = Gk. aor. (or other past tense, imperfect as 18<sup>42</sup> 35<sup>13.14</sup> 44<sup>11</sup>; perfect 73<sup>15</sup>). Hebrew Imperfect = Gk. fut. (or imperat. or opt.). Sometimes this rule is carefully observed as 41<sup>4</sup> 50<sup>21</sup> and throughout 91.

The Hebr. Perfect is also rendered by the future as 44<sup>9</sup> 75<sup>2</sup> 80<sup>6</sup> 108<sup>11</sup> 146<sup>4</sup> (in some other places another part of the Hebr. verb may be understood); and by the habitual present as 33<sup>10</sup> 37<sup>23</sup> 44<sup>23</sup> 119<sup>91</sup>, more especially where mental action is indicated 10<sup>2</sup> 27<sup>13</sup> 33<sup>20</sup> 69<sup>20</sup> 80<sup>5</sup> 84<sup>3</sup> 119<sup>81</sup>. The force of 1 conv. with the Perf. though not very common in the Pss. was probably observed, as 28<sup>1</sup> 37<sup>6.10.11.12</sup> 45<sup>12-13</sup> 46<sup>10</sup> 49<sup>11</sup> 143<sup>7</sup> by fut.; 80<sup>13</sup> by present: in 52<sup>7</sup> it is evaded. It would probably be much if the most accurate version of the Pss. in Greek or

\* In this passage for distinctness capitals are given to Perfect and Imperfect when Hebrew tenses are meant.

English could by itself clearly indicate the observance of , conv. with the Imperf. In the LXX the renderings of the Imperf. with or without a Masoretic , conv. and with or without its possibility are too various and in some cases capricious to do so ; whether the translator recognised its existence must be determined independently from the antecedent likelihood of the rules being by then formulated, and explicitly known to a student of his kind ; the historical books might supply clearer evidence. In the case of the Imperfect the absence of points, the practical identity in form of , and , the freedom with which *καὶ* is supplied, over and above the general looseness of tense make the relation of original and translation uncertain. On the whole he seems oftenest regardless of the Hebrew to choose the tense best suited to his idea of the passage ; sometimes perhaps to change only for variety.

Participles of different voices are rendered (i) by ptcp. as 18<sup>4, 35, 51</sup> 35<sup>5, 6</sup>. (ii) present 27<sup>3</sup> 48<sup>4</sup> 89<sup>10</sup> 145<sup>14-20</sup> (the Imperf. here only once = pres.), 146<sup>7c-9a</sup> 147<sup>6</sup>. (iii) fut. 37<sup>12</sup> (habitual) 110<sup>6</sup> 112<sup>1</sup>. (iv) aor. 52<sup>4</sup> 87<sup>3</sup>. (v) imperf. 99<sup>6</sup>. (vi) perf. 54<sup>2</sup>.

The Greek tenses show in some cases a different view of the Ps. Ps. 23 is taken as one of tranquil retrospection in advanced years ; the only futures after *v* 1 are where context necessitates it, anticipating 4<sup>a</sup> death and 6 remainder of life. Similarly Ps. 101 is not a Psalm of resolution to use royal power well, but the complacent review of a past reign. There is perhaps a tendency especially in mention of trouble to prefer a past tense as in 55<sup>3</sup> sqq. 61<sup>3</sup>.

The Greek ptcp. stands for Hebr. relative clause 12<sup>5</sup> 58<sup>8, 9</sup> 89<sup>38</sup>; or is used to condense clauses 2<sup>7</sup> 68<sup>19</sup> 115<sup>12</sup> 118<sup>19</sup> (the reverse process 52<sup>4</sup>): other paraphrase 69<sup>21</sup>: cf. 101<sup>4</sup>.

In the matter of number the translator allows himself great freedom. Some of the variations may be due to reading or pointing, as between 'נִ, 'נִ; יְנִ, יְנִ; תְּנִ, תְּנִ; and some to later

alterations of use, such as are so visible in the Milan Pss.; but many must be his own looseness or mistake.

There are occasional errors of gender, perhaps mostly from difficulty in the passage 11<sup>5</sup> 32<sup>7</sup> 49<sup>19</sup> 59<sup>13,14</sup> 69<sup>21</sup> 119<sup>183</sup>.

Persons are often changed, sometimes manipulated to smooth or assimilate to context; sometimes from variety of reading or pointing, or later corruption, or possibly paraphrase.

1 and 2 sing. Perf. (נ and נ) 16<sup>2</sup> 31<sup>7</sup> 89<sup>3</sup> 139<sup>14,15</sup>, cf. 56<sup>9</sup>.

1 and 2 sing. Imperf. 18<sup>41</sup>.

1 and 3 Perf. 81<sup>7</sup> 130<sup>5</sup> [27<sup>8</sup> 75<sup>2</sup>].

1 and 3 Imperf. 81<sup>6</sup> 37<sup>36</sup> 45<sup>18</sup> 50<sup>22</sup>.

2 and 3 Perf. 10<sup>17</sup> 50<sup>19</sup> 54<sup>9</sup> 116<sup>8</sup>.

2 and 3 Imperf. 28<sup>5,5</sup> 41<sup>3</sup> 51<sup>19</sup>.

Possessives *μον* and *σον* interchanged 5<sup>9</sup> 17<sup>2</sup> 23<sup>5</sup> 40<sup>11</sup> 69<sup>27</sup>. Possessive often added (v. p. xx), sometimes implying a point (the spelling being defective) 16<sup>6</sup> 17<sup>1</sup> 22<sup>2,31</sup> 30<sup>18</sup>; v. 23<sup>5</sup>. ' and 1 interchanged 22<sup>25,30</sup> 50<sup>5</sup>: 1 and 3 pers. verbal suffix 12<sup>8</sup> 80<sup>6</sup>. לְ = *אַתָּה* 49<sup>19</sup>. לְבָבָכֶם = *אַיִלְבָבָדְאַת* *אַתָּהַוְנ* 22<sup>27</sup>. 'Ερεί = אַמְרָא, i.e. ptcp. 91<sup>2</sup>.

1 sing. and 3 pl. termin. of 1 aor. act. (α, αν) are liable to confusion probably in copying 18<sup>23</sup> 22<sup>18</sup> 56<sup>7</sup> 59<sup>5</sup> 119<sup>95A, 147B</sup>.

With this irregularity of person the LXX has not much weight to add in such cases as 37<sup>36</sup> 139<sup>14,15</sup>.

The interchange of Hebrew letters points generally to the latest Alphabet, the square characters. Baethgen rarely appeals to the old writing, but v. 4<sup>5</sup> 42<sup>9</sup>.

The following assume the later Alphabet, or anyhow are consistent with it.

' and 1 are practically identical in form. Cases of interchange are very numerous. In the majority of these perhaps the defective writing would explain them one by one as 23<sup>4</sup> for בְּנָא, 27<sup>6</sup> for הַצְוָה for חַצְוָה, 60<sup>2</sup> for יְרוּם for יְרוּם, but for their frequency. Where the letters are final, they are less likely to be systematically omitted; still less where they are initial or con-

sonant or in monosyllables. 22<sup>17</sup> for בָּאָרֶוּ 45<sup>12</sup> ; רַיִן for הַשְׁתַחְווּ 22<sup>17</sup> ; נְפָשִׁי<sup>31</sup> for נְפָשִׁי 109<sup>10</sup> ; נְגַנְּבִי for שְׁבָנִי 58<sup>4</sup> ; דְבָרִי for דְבָרָו 68<sup>7</sup> ; נְגַנְּבִי for מְמַנִּי 22<sup>25</sup> ; נְגַנְּבִי for בְּנִי<sup>9</sup> 41<sup>9</sup> ; נְגַנְּבִי for מְעַנְנָנוּ 20<sup>10</sup> ; מְעַנְנָנוּ for יְעַנְנָנוּ 22<sup>25</sup> 76<sup>13</sup> 91<sup>6</sup> ; שִׁיר<sup>7</sup> for מְעַוָּן<sup>7</sup> 87<sup>7</sup> ; לְאָמֹר<sup>19</sup> for אָמֹר<sup>19</sup> 35<sup>20</sup> = לְאָמֹר<sup>19</sup> ; and 35<sup>19</sup> 76<sup>7</sup> supply good examples.

Confusion of ר and ד 18<sup>43</sup> 19<sup>14</sup> 30<sup>8</sup> 42<sup>5</sup> 67<sup>1</sup> 73<sup>28</sup> 74<sup>19</sup> 77<sup>3</sup> 109<sup>13</sup> ; of ת and ח 6<sup>8</sup> 9<sup>6</sup> 27<sup>9</sup> 56<sup>9</sup> 39<sup>3</sup> ; ת and ח 18<sup>35</sup> (27<sup>12</sup>?) 144<sup>13</sup> ; ח and ח 119<sup>119</sup> 129<sup>3</sup> ; ב and ב (mostly when prepositions) 18<sup>14</sup> 31<sup>8</sup> 32<sup>3</sup> 45<sup>14</sup> 57<sup>5</sup> 68<sup>23.36</sup> 73<sup>8</sup> 74<sup>8</sup> 78<sup>26</sup> 81<sup>7</sup> 105<sup>36</sup> 119<sup>84</sup> 135<sup>21</sup> : where only one is a prep. 28<sup>7</sup> 119<sup>68</sup>.

כ and ב : כְּ and בְּ and בִּ (particles) 102<sup>4</sup> 105<sup>22</sup> 85<sup>9</sup> ; otherwise 4<sup>3</sup> : כְּ or בְּ for כְּבָ : 74<sup>5.6</sup>.

כ for ב 90<sup>11</sup> 39<sup>3</sup> : כְּ and בְּ 53<sup>6</sup>.

ל may be written so as to differ little from ל except in scale. This may explain 10<sup>8</sup> and some other places.

From 17<sup>6</sup> ב, and from 44<sup>5</sup> מ appear to have no distinct final form ; the same may be inferred of נ, פ, ג, צ.

The Hebrew ms of the LXX had not the Masoretic points : e.g. 26<sup>7</sup> for לְשָׁמָע<sup>7</sup> ; 55<sup>13</sup> for לְשָׁמָע<sup>7</sup> ; 45<sup>8</sup> 90<sup>16</sup> for וְהַרְחָךְ<sup>7</sup> ; 45<sup>8</sup> 90<sup>16</sup> for וְהַרְחָךְ<sup>7</sup>.

Words were often written with the defective spelling : as 12<sup>9</sup> שְׁפָטָם<sup>12</sup> 58<sup>12</sup> : גּוֹל for גּוֹל<sup>5</sup> 37<sup>5</sup> ; נְחִילָת for נְחִילָת<sup>1</sup> 5<sup>1</sup> : זְלָות for זְלָות<sup>1</sup> 5<sup>1</sup> ; שְׁפָטִים for שְׁפָטִים.

א as added : 22<sup>17</sup> 75<sup>6</sup> ; as omitted 33<sup>7</sup> 78<sup>13</sup> (נָאָד) is not recognized 56<sup>7</sup>) 73<sup>10</sup> 75<sup>9</sup> : cf. 72<sup>16</sup>.

Words not divided 4<sup>3</sup> 17<sup>6</sup> 22<sup>14</sup> 42<sup>6</sup> 44<sup>5</sup>.

The constructions implied by the line and verse divisions are not always followed : e.g. 22<sup>4</sup> 51<sup>8</sup> 92<sup>15</sup> 40<sup>10</sup> 56<sup>3</sup> 76<sup>12</sup>.

Gutturals are confused in 12<sup>6</sup> יְפִיחָה as [א]. In other places are conjectures assuming this 10<sup>8</sup> 68<sup>20</sup> 73<sup>4</sup>.

Sibilants confused 49<sup>14</sup> (סְוִיד for צִיר<sup>14</sup>) : 55<sup>15</sup> (כְּסֶל for כְּשֶׁל<sup>15</sup>) : 50<sup>23</sup> 69<sup>21</sup> (שׁ and שׁ) : (55<sup>9</sup> 68<sup>20</sup>?) (רְצֹוֹן for רְצֹוֹן<sup>15</sup>).

There are some cases of the dropping of ר as 39<sup>2</sup> which

might point to an imperfect articulation (cf. at a later period R 103<sup>16</sup> ὑπάξει for ὑπάρξει).

Similarity of sound seems sometimes to have suggested the Greek word: as 4<sup>5</sup> ὁργή = רָגֵן: 18<sup>16</sup> πηγή = אַפִּיק: 18<sup>30</sup> ρυσθήσομαι = יְמִינָה: 91<sup>14</sup> σκεπάσω = אִשְׁגַּב: 111<sup>5</sup> τροφή = טְרָפָה: 119<sup>158</sup> ἔξετηκόμην (?) 37<sup>14</sup> καρδία = רַדָּה).

*Kai* is sometimes added, as 30<sup>6</sup> 67<sup>3</sup> 113<sup>7</sup>.

So is *Kύριος* esp. in the vocative, as 79<sup>9</sup> 80<sup>8</sup> 94<sup>19</sup>: nomin. 97<sup>10</sup>.

The Tetragrammaton, though its letters are the most exposed to corruption, is very seldom changed in the LXX reading (v. 16<sup>3</sup>): this perhaps indicating that it was written with some distinction or with special care. It is rendered generally *Kύριος* with or without article, rarely Θεός (30<sup>9</sup> 91<sup>2</sup>). אלהים sometimes loses the last letter or parts with it to the following word, and is read 'אֱלֹהִים or 'אֱלֹהִי, otherwise is little corrupted. לְאָלָה is several times confused with לְאָלָה or לְאָלָה.

πᾶς is not unfrequently added 5<sup>7</sup> 18<sup>40</sup> 36<sup>5</sup> 53<sup>5</sup> 103<sup>20</sup> 104<sup>28</sup> (συμπ.). The personal pronoun is often supplied 2<sup>8</sup> 9<sup>2</sup> 10<sup>10,14</sup> 12<sup>2</sup> 16<sup>5</sup> 22<sup>25</sup> 35<sup>5</sup> 105<sup>39</sup> 118<sup>16</sup>: so is the possessive 12<sup>9</sup> 15<sup>4</sup> 18<sup>31</sup> 19<sup>6,13</sup> 20<sup>10</sup> (B) 59<sup>1</sup> 130<sup>4</sup>; pronoun with prep. 5<sup>10</sup> 10<sup>15</sup> 38<sup>20</sup>.

Taken as a whole the LXX Pss. are identical with the Masoretic. The variations if numerous are small. Of the many additions widely employed only 14<sup>3</sup> 145<sup>14</sup> (with V. 136<sup>27</sup>) exceed a single line and clearly none are original or add really new matter with the exception of that in 38<sup>21</sup>. The non-addition of original matter, such as is found in many of the historical books, in Proverbs and Daniel, is remarkable in the "hymn book of the Jewish Church," whose structure so easily allowed of interpolation. The only case of it, Ps. 151, is on the one hand expressly excluded from the book, on the other hand is less than any Ps. a general hymn, being based more than any on definite facts of David's life.

Of the omissions one large class may be noticed; cases

where the original repeats exactly or in near parallel. All the Greek uncials omit in 18<sup>14</sup> 72<sup>18</sup> 94<sup>23</sup> 116<sup>14</sup>: more than one in 68<sup>13</sup> 92<sup>10</sup> 116<sup>17b</sup>: 93<sup>3c</sup>: B only in 90<sup>17</sup>: 48<sup>15c</sup> 74<sup>14a</sup> 77<sup>19b</sup>: & only 87<sup>4c</sup> 114<sup>6b</sup> 118<sup>16b</sup> 122<sup>4</sup>: 44<sup>14b. 15a</sup> 48<sup>14b</sup> 118<sup>4</sup>: A only 24<sup>8a. 10a</sup> (both the parallels): R only 33<sup>3a</sup> 76<sup>11a</sup>.

An omission generally leaves complete sense: but the omission of 64<sup>3</sup> (B only) leaves  $\epsilon\chi\theta\rho\bar{\nu}$  *v* 1 as antecedent of *oὐτινες* *v* 3; of 74<sup>14a</sup> makes *αὐτὸν* *v* 14 refer to *δρακόντων* *v* 13, and of 143<sup>3a</sup> leaves *επαπείνωσεν* without a subject. Also in view of the symmetry of Ps. 119 the following are to be noticed: & alone omits *v* 95<sup>a</sup>, and has lost *εζησέν με* from the end of *v* 50 substituting *οὐκ εξέκλινα* from the end of *v* 51, omitting the rest of *v* 51.

The Vulgate Pss. are, with slight exceptions, the only Latin translation in living use. The old Latin Psalter was twice revised by Jerome; the first revision is (speaking generally) the Psalterium Romanum, now in use in the Vatican Basilica, St Peter's at Rome; the second the Psalterium Gallicanum, generally identical with the Vulgate. A third revision is in use in Milan, which is also called Psalterium Romanum, but is according to one account an independent version of the old Psalter by St Ambrose, and it differs from the Vatican version much as one would expect such an independent revision to do. However probably all three are considerably changed from their original state through the many influences tending to fluctuation. A comparison of passages from the more ancient, and presumably original form of the Psalt. Romanum, quoted occasionally as in Swete's Introduction and other books, will often show a striking difference from the present forms of Rome and Milan, e.g. *specie* 68<sup>14</sup>, *jubilationibus* 44<sup>13</sup>. The invitatory where there is one at Matins is in the present Vatican form; so are generally speaking the variable Missal Psalms, with some antiphons and a few odd verses in the Breviary and elsewhere; with these exceptions, the Vulgate

Pss. only are in use. The chapter of St Mark's Venice, like those of Rome and Milan, had permission in the xvi cent. to continue the use of the PsR., but perhaps were content with labelling the Vulgate *Psalterium Romanum*. The numerous small changes which have filtered into these versions may have some bearing on the weight to be attached to occasional Aramaisms in the criticism of the Hebrew Psalms.

The object of Jerome's Second revision which resulted in the Gallican Psalter had been in a lesser degree the object of his First, a nearer approximation to the Hebrew, possibly also in some details a more correct rendering of the Greek. This has been accomplished without loss to the singular beauty of the version, and even in some cases with gain to it. That may have been a minor object; anyhow the variations of the V. from the other versions would seem to show an excellent ear for rhythm, though, as no doubt this was not a primary object, cases might be quoted the other way. But cf. 34<sup>10</sup> V. *quoniam non est inopia timentibus eum* with PsR. *quoniam nihil deest timentibus eum*: 22<sup>8</sup> V. *omnes videntes me deriserunt me* with Mil. *omnes qui conspiciebant me aspernabantur me*: 79<sup>1</sup> V. *polluerunt*, Mil. *coquinaverunt*: 81<sup>4</sup> V. *Buccinate in neomenia*, PsR. *Canite in initio mensis*. The Vulgate either introduces or makes freer use of words weighty in form without being clumsy; *exasperare malignari mortificare subsannare vociferatio*. It sometimes avoids endings long in *s*, *pulchritudo* for *species*, *lacrimarum* for *fletus*. In common generally with the old Latin it derives from the LXX many beautiful expressions which do not correctly render the Hebrew. "Ecce Domine tu cognovisti omnia novissima et antiqua." "Inculta et occulta sapientiae tuæ manifestasti mihi." "Illuminans tu mirabiliter a montibus æternis." - "Sicut lætantium omnium habitatio est in te." The obscurities often have a practical effect which could not be got without them (the same applying to many versions for it does to the original), an impression of emotion

engaged in material too deep or too high for thorough mastery. Not that any single phrase is without meaning, or cannot be devotionally applied, but that they are not fitted together in one frame, and it is not easy to grasp their immediate application. But the result is stimulation. In Ps. 68 for example, though the thoughts do not move on in harness, all the more the impression is one of immeasurable majesty in energy, and of the faithful correspondingly possessed rather than possessing, like *Benjamin adolescentulus in mentis excessu*, inarticulate for joy.

"The Prayer-book version of the Psalms is, with insignificant variations, that which is contained in the so-called 'Great Bible' of 1539-1541\*."

Fully to estimate the purpose and method of the PB. translation of the Psalms, it would be needful in the first place to compare it with the other work of the same translator, and in the second to trace out the various and irregularly acting influences which have determined this rendering and that: Rabbinic authorities, Greek, Latin, German, English translations, theologians older and recent; but a good deal may be learnt from simple comparison with the Hebrew and Greek or Latin. It is right to call it a translation from the Hebrew and not from LXX or Vulgate. At the same time the idea of obligation to an original is so loose, and the influence of the Church Psalter so frequent, it has been a very natural error, if it is entirely an error, to speak of it as derived from the LXX. So far as it is thence derived, it is probably only through the Vulgate, one or two unimportant instances of agreeing with the LXX against the Vulgate and Hebrew being accidental. At the same time the debt to the Church Text consists mostly either of its additions to

\* Driver's *Parallel Psalter* (p. ix): from which both here as to the PBV. and throughout as to the Pss. generally many facts are derived: though what follows differs to some extent in estimating the practical sufficiency of the PBV. for its devotional purpose.

the Hebrew which were originally marked by brackets, as are still in the Welsh Psalter the few retained there, or small matters of pointing or rendering. Where the Greek rendering has a meaning entirely different from the Hebrew text, either from difference of reading, or difficulty, the PB. does not call in its help. The common Syriac, on the other hand, agreeing with the PB. in derivation from the Hebrew, in accepting LXX influence and in frequent looseness of rendering, uses the LXX especially in difficult Psalms (v. Bä. Art. 1, p. 425). The PB. translator might almost seem impressed by Luther's resolution to make the sacred writers talk German (so genuinely English is the result), but for the entire simplicity of his tone. There is no attempt to develope the resources of the English language, less even than in the AV. His words are from his own heart, and his power and wealth of native idiom come unforced to his tongue with as little apparent effort or consciousness as if he had need to speak the commonest of commonplace. It is this ease of language which so fits the translation for its use; and the fact that in the Christian Church from the first a text has been used differing from the original allows us to recognise without fear the hand of Providence in giving us this beautiful form of the Pss. for English use. This is indeed one great point of LXX influence. The fact that a translation was found in universal use differing from the Hebrew relaxed the feeling of obligation to a strict rendering.

The practical bent of English character hindering from an ideal indisposes it from harping on key-words. English idiom will according to the writer's powers fix on the specific shade of meaning immediately applicable, rather than on a general word. Accordingly for instance טוב is very variously rendered, not only *good* but *gracious, loving, sweet, precious, comfortable*; וְרֵעַ *evil, perilous, harm*. Apart from this there is little attempt to render uniformly; e.g. in 25<sup>9</sup> עַנוּם = *meek* and *gentle*; in

18<sup>20</sup> *bring forth* = חַלֵּץ הַצִּיאָה and חַבֵּל = *round world* 24<sup>18</sup> (and generally), but *ground* 77<sup>19</sup>; and the rendering of the initial ח in Ps. 119<sup>41-48</sup>.

There is a power, something of the Epic sort, of adding superfluous yet telling epithets without retarding the motion or diluting the force:—*so furiously rage* (רָגַשׁ), his *sore displeasure* (חרוֹן), hid *privily* (טָמֵן), *crafty* wiliness (מָזוֹתָה), for the *comfortless* trouble's sake (כַּיְשֵׁד) of the needy and because of the *deep* sighing (מְאֻנְקָתָה al. *sorrowful sighing*) of the poor, *high* looks (עַיִנִים), *stony* rock or rock of *stone* (סֶלֶעֶת or צָוָר), *fair* beauty (נָעָם), *humble* petitions (תְּחִנּוֹן), *thick* bushes (יְעָרָות), *heavy* displeasure (חַמֶּת) and *af* (אָפָּה), *malicious* wickedness (אָזָן), *hot* thunderbolts (רָשְׁפִים), fall *low* (הַשְׁתַּחַווּה).

A special verb is often rendered by a common verb with adjunct of the special meaning:—as אָהָב *have love unto* or *have pleasure in*: have a *favour unto*: רָצָה *wish good luck* or *give blessing*: בָּרֵךְ *make much of*: שָׁחַק *do dishonour*: have in *derision*: רָגַל *use deceit*: הַתְּחִנֵּן *make prayer*: get (me) *right humbly*: דִּין *give credence*: minister *justice*: be *judge* or *give sentence* or *help unto right*: זְכַר *keep in remembrance*: יִסַּד *set at liberty*: הַרְחִיב *make the thunder*: lay the *foundation*: שָׁכַן *have their dwelling or habitation*: הַצְלִיחַ *send prosperity*: נָהָל *claim as heritage*: stand *staring*: אָשִׁירָה *my trust is*: my *song shall be*, etc. Sometimes however the opposite process as לֹא נִשְׁאָה<sup>15</sup> *hath not slandered*: 104<sup>5</sup> יְתַנּוּ קֹל<sup>5</sup> *sing*: 146<sup>7</sup> נִתְןֵן לְחַם<sup>7</sup> *feedeth*.

Words are omitted to smooth by simplifying:—as 4<sup>9</sup> יְחִידָה<sup>1</sup>: 65<sup>2</sup> בִּימֵי<sup>2</sup> פָּעֵל<sup>2</sup> 44<sup>2</sup> זֹה<sup>7</sup> 34<sup>7</sup> עַתָּה<sup>11</sup> 17<sup>1</sup> נִפְתַּח<sup>11</sup> 19<sup>1</sup> יוֹמָם<sup>3</sup> 13<sup>1</sup> 104<sup>5</sup> בְּנֵי<sup>7</sup> 89<sup>7</sup> לְכַסְלָה<sup>9</sup> 85<sup>9</sup> יְרָקָךְ<sup>14</sup> דְמִיה<sup>1</sup> : פָּלָגִי<sup>136</sup> 119<sup>12</sup> בִּישִׁימָן<sup>4</sup> 107<sup>10</sup> דְבָרִי<sup>27</sup> 105<sup>12</sup> בְּמַעַט<sup>12</sup> 105<sup>10</sup> עַל<sup>1</sup> מְכוֹנִיה<sup>1</sup> : דְבָרִי<sup>1</sup> 132<sup>3</sup> שָׁמָם<sup>1</sup> 132<sup>1</sup> עַרְשָׁן<sup>3</sup> 132<sup>6</sup> שָׁדִי<sup>6</sup> 132<sup>1</sup> :

In other places are additions to clear the sense as:—65<sup>4</sup> *my* (misdeeds): 69<sup>21</sup> *thy* (rebuke): 38<sup>16</sup> *for me*: 26<sup>1</sup> (and often) *therefore*: 106<sup>40</sup> *in so much that*: 56<sup>4</sup> *Nevertheless though*: 35<sup>18</sup>

so consequential (often): 55<sup>4</sup> so advb. of degree (often): 78<sup>20</sup> indeed rhetorical: 102<sup>9</sup> together: 39<sup>4</sup> at the last: 12<sup>7</sup> in the fire: 27<sup>13</sup> I should utterly have fainted: 50<sup>13</sup> Thinkest thou that: 74<sup>2</sup> Think upon: 104<sup>16</sup> of sap: 107<sup>8</sup> etc. declare: 109<sup>10</sup> their bread: 125<sup>5</sup> am constrained to: 120<sup>7</sup> labour for: 127<sup>2</sup> haste: 132<sup>5</sup> temple of: 135<sup>9</sup> land of: 137<sup>5</sup> her cunning; and occasionally *Lo, Look, Tush*: and some from Sebastian Münster whose Latin translation of the Pss., and accompanying notes were much used in correcting Coverdale's original version (v. *Par. Psalter*, pp. xi, xiv) as 6<sup>4</sup> *punish me* (affligis me), 39<sup>11</sup> *fretting a garment* (vestem arrodens).

As examples of paraphrase, often for the sake of English idiom:—<sup>12</sup> 5 **אתנו** שפטינו We are they that ought to speak: 18<sup>22</sup> **I** נגיד forsaken...as the wicked doth SM.: v 23 **I** have an eye: v 37 **צעדי** for to go: 42<sup>11</sup> **חרפוני** cast me in the teeth: 82<sup>5</sup> **ימוטו** are out of course: 83<sup>6</sup> **נועצו** cast their heads together: 19<sup>13</sup> who can tell how oft he offendeth: 28<sup>1</sup> think no scorn of me lest if thou make as though thou hearest not: 29<sup>3</sup> It is the Lord that commandeth (losing unfortunately the sevenfold Voice): 46<sup>2</sup> very present: 69<sup>23</sup> to take themselves withal: 104<sup>32</sup> The earth shall tremble at the look of him: 107<sup>27</sup> are at their wit's end: 107<sup>30</sup> where they would be: 118<sup>3</sup> this is the Lord's doing.

Literal words are substituted for figurative, and more general for specific:—<sup>10</sup> 15 **זרוע** power: 20<sup>4</sup> **דשן** accept: 20<sup>6</sup> **דגל** triumph: 34<sup>8</sup> **חנה** tarry SM.: 44<sup>6</sup> **ננה** overthrow: 45<sup>8</sup> and (SM.) 46<sup>3</sup> **בלב** in the midst: 23<sup>6</sup> 93<sup>5</sup> **לאך ימים** for ever; 30<sup>6</sup> **heavy** heaviness: 40<sup>10</sup> **עדיקצה** declared: 42<sup>2</sup> **ערג** desire: 46<sup>10</sup> **בשותי** in all: 60<sup>5</sup> **מלחה** deadly: 44<sup>5</sup> 68<sup>29</sup> **צוה** send: 71<sup>3</sup> **צ'** promise: 107<sup>34</sup> **חרعلاה** barren: 120<sup>3</sup> **יוסיף** shall be done: 125<sup>5</sup> **עקלקלות** wickedness: 130<sup>4</sup> **סליחה** mercy: 137<sup>2</sup> **ערבים** trees. Metaphor is also occasionally converted into simile by insertion of a particle: 36<sup>9</sup> AS out of the river, SM. *veluti torrente*: 39<sup>2</sup> AS IT WERE with a bridle, SM. *quasi capistro (infrenatum)*: 68<sup>4</sup> as it were upon an horse (for the relation to SM. v. ad loc.).

The renderings of the synonyms of *praise* may be specially noticed. Assuming as normal (though hardly so in this version), the following relation of cognates: **הָלֵל** = *praise* : **בָּרֵךְ** = *bless* : **הָוֹרֵה** = *thank*, we have also in PB. (the references are not exhaustive):—

**בָּרֵךְ** = *praise* 26<sup>12</sup> 66<sup>8</sup> 96<sup>2</sup> 103<sup>1,2</sup> 134<sup>1,2</sup> 135<sup>19-21</sup> 145<sup>1</sup> : = *thank* 16<sup>7</sup> 31<sup>22</sup> 34<sup>2</sup> 145<sup>2</sup>. The verb *bless* has not the Divine object, though the adjectival *blessed* is so applied (= ב' 18<sup>47</sup> 72<sup>17</sup> : and נְדָל<sup>27</sup>).

**הָלֵל** = *thank* 33<sup>1</sup> 40<sup>4</sup> 106<sup>5</sup> : **הָוֹרֵה** = *praise* 33<sup>2</sup> 42<sup>5</sup> 67<sup>4</sup> 88<sup>11</sup>.

**זָמֵר** = *praise* 33<sup>2</sup> 105<sup>2</sup> 147<sup>1</sup> : = *thank* 98<sup>4</sup>.

*Praise* also = cognates of 33<sup>3</sup> : **נְדָל** 34<sup>4</sup> : **רוֹם** 72<sup>17</sup>.

In a few places as 103<sup>17</sup> **בָּרֵךְ** = *speak good of*, a rendering which might well have been adopted oftener, if a reluctance was felt, perhaps under the influence of Hebr. 7<sup>7</sup>, to use the verb *bless* in this context.

The structure and balance of the Hebrew clauses is constantly broken down, in some cases corresponding words being collected from the parallels and put together\*, as 17<sup>3</sup> 22<sup>15c.d.</sup> 27<sup>2</sup> 49<sup>11</sup> 54<sup>5</sup> 55<sup>20</sup> 66<sup>16</sup> 68<sup>27</sup> 71<sup>15</sup> 72<sup>5</sup> 75<sup>10</sup> 88<sup>2</sup> 89<sup>9,39</sup> 93<sup>4</sup> 127<sup>3</sup> 132<sup>13</sup>. In 74<sup>11</sup>, *hand* and *right hand* are distributed in different lines, being in MT. in one.

This destructive treatment injurious as it would at first appear, combined with the habitual insertion of well chosen connections, does I believe contribute much to the special tone of the PB. Psalms, to naturalness of English expression.

There is no attempt at terseness: 16<sup>4</sup> **אֲשֶׁר** *make mention* : 44<sup>23</sup> **טָבַחַת עַל** *appointed to be slain* : 57<sup>3</sup> **נִמְרָא** *that shall perform the cause which I have in hand* : 130<sup>3</sup> *If thou wilt be extreme to*

\* Cf. Coll. for 5th Sun. in Lent, "ut te largiente regatur in corpore et te servante custodiatur in mente," *that by thy great goodness they may be governed and preserved evermore both in body and soul*; or cf. the opening clauses of the *Benedicat vos Deus Pater* in the Sarum *Ordo Sponsalium* with their rendering in the P. Bk.

*mark what is done amiss.* Relative clauses are much used; 4<sup>4</sup> the man *that is* godly; 9<sup>14</sup> *that I suffer*; 17<sup>1</sup> *that goeth not out*; 34<sup>10</sup> *ye that are* his saints; 35<sup>19</sup> *them that are* mine enemies; 68<sup>14</sup> *that is* covered with silver wings.

The PBV. is not terse in style, it is not clear cut or epigrammatic, nor strong, so to say, in a muscular way; it has not the imperious conciseness of Latin, and does not crowd, or rather weld and unify many thoughts in a few syllables in vivid intensity of apprehension as can the Hebrew. But it has a great power of bringing out a single idea simply, clearly, and beautifully. Cutting down the undergrowth to let the great trees be seen may seem a profane process if applied to Holy Scripture; but translation must always sacrifice something, if not in the thing said (and that is barely possible), at least in the way of saying it; and the PB. has not on the whole done more than can be justified by the good faith and simple piety of the original work, by the success of the result and the tenacious reception of the Church of Christ from the first. “The springs of waters were seen and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.” “Gird thee with thy sword upon thy thigh, O thou most mighty, according to thy worship and renown. Good luck have thou with thine honour.” “The Lord is King and hath put on glorious apparel, the Lord hath put on his apparel, and girded himself with strength.” “The enemy crieth so and the ungodly cometh on so fast for they are minded to do me some mischief so maliciously are they set against me.” “My soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon, for my spirit waxeth faint.” Passages like these by moulding, sometimes very slight moulding, of the expression, give the feeling that they are something more than renderings, that the breath itself of the original is in them. Occasionally homely phrases come in well, as 30<sup>6</sup> *but the twinkling of an eye*; 33<sup>3</sup> *sing*

*praises lustily unto him with a good courage ; 37<sup>40</sup> stand by them ; 47<sup>6</sup> merry noise ; 75<sup>9</sup> thereout suck they no small advantage ; 127<sup>2</sup> It is but lost labour ; 140<sup>13</sup> Sure I am.*

No doubt the PBV. is not faultless. There are various points at which it might be amended or improved, if the admirable taste could be found coupled to actual, if reluctant, conservatism which formed the Vulgate out of the old Latin Psalter. It is not professed that the following are more than specimens of such cases. Besides two misprints, “*sight* (for *light*) of mine eyes” 38<sup>11</sup>, and (which Dr Driver has traced out) “*fierceness of them*” (for *of other*) 76<sup>11</sup>, there are difficult passages in which it needs much imagination to find the edifying element, and which render the original wrongly (though it is not fair to leave the difficulty of this out of sight), as 58<sup>10</sup> “*a thing that is raw*” and 68<sup>31</sup> “*when the company etc.*” In 88<sup>7</sup> is *singers* a dative, or what is the meaning of *rehearse*? There are a few archaisms ; the use of the graceful word *worship* would have, I fear, to be cut down considerably ; few can attach much meaning to “*the worship of Jacob whom he loved.*” The *as it were upon an horse* of 68<sup>4</sup> is a useless and sad encumbrance. In 87<sup>3</sup> *very excellent* (נְכָבְדָוַת), and 5<sup>11</sup> *destroy*, 34<sup>22</sup> *desolate*, 34<sup>23</sup> *destitute* (מַשְׁאָן) seem weak without corresponding advantage. *Praise for Bless* in Ps. 103 is a real loss. Considering the general freedom of rendering it speaks much for the translator’s single-mindedness that the text is not more utilised for innuendos, such as are found in what is after all probably the best metrical version we have, Brady and Tate. Perhaps the renderings “*superstitious vanities*,” 31<sup>7</sup>, and “*their preaching is of cursing and lies*,” 59<sup>13</sup>, are of this nature.

## EXPLANATION OF CONTRACTIONS, ETC.

V.	=Vulgate.
Rom.	=Psalter in use at St Peter's.
Mil.	=Psalter in use at Milan.
PsR.	=Agreement of Rom. and Mil. (in present use).
Latt.	=Agreement of PsR. and V.
Horol.	=Horologion or Book of Hours of the Greek Church.
Church Texts	=Latt. with the Horologion.
PB.	=Prayerbook Version of Psalms.
Apolin.	=Apolinarius (v. p. xi).
SM.	=Sebastian Münster's Latin Version of Psalms.
Bä.	=Baethgen, Articles (v. p. x) and <i>Psalms</i> .
Par. Psr.	=Driver's <i>Parallel Psalter</i> .
'...' D.	=v. p. x.
J. & L.	=Jennings and Lowe's <i>Psalms</i> .
Le Blanc	—Thomas le Blanc, S. J., Professor of Divinity at Rheims and Dijon, author of a Commentary on the Vulgate Psalms (1661).
W-M.	=Winer's Grammar of N. T. Greek, transl. by the Rev. Dr W. F. Moulton, 3rd edn. 1882.
Blass	=His Gr. of N. T. Gk., transl. by Mr Thackeray 1898.
Syro-Hex.	=the Syro-Hexaplar, a literal Syriac version of the LXX of Origen's Hexapla, dated A.D. 616-7. v. Swete's Introd. p. 112.
Deissm.	=Deissmann's <i>Bible Studies</i> (T. & T. Clark).
Thumb	=His <i>Griechische Sprache im Zeitalter des Hellenismus</i> .
L. & S.	=Liddell and Scott's Lexicon.
crpt.	=corruption. apply.=apparently.

The Verses are numbered as in the Hebrew and in effect in the Cambridge Manual; (the title being included adds often 1, sometimes 2, to the A.V. and Oxford Concordance verse-number); the Psalms as in the Hebrew, the LXX number being generally 1 less; but in 1-9<sup>21</sup>, 147<sup>12</sup>-150 Heb. and Gk. agree; Heb. 9, 10=Gk. 9; H. 114, 115=Gk. 113; H. 116<sup>1-9</sup>=Gk. 114.

Greek MSS are indicated as in Swete's LXX Pss.

† means that the instances just given are all that are found in the LXX.

General statements, like e.g. that in the note on 4<sup>6</sup>, are to be taken to refer only to the range of the Concordance.

# THE PSALTER OF THE CHURCH

I 1 **Μακάριος**] the regular rendering of יְשִׁירָאֵל, as Dt. 33<sup>29</sup>, Ps. 40<sup>5</sup> 144<sup>15</sup>.

ὅς οὐκ ἐπορεύθη] οὐ and μὴ are generally used in the Pss. acc. to classical rules. For οὐκ here cf. 15<sup>3</sup> 24<sup>4</sup> 35<sup>8</sup> 40<sup>5</sup>, Lev. 15<sup>11</sup>, Num. 19<sup>15</sup>, etc., Ps. 38<sup>14.15</sup> (with ptcp.), Dt. 22<sup>28</sup> (ἥτις οὐ), 2 Sam. 17<sup>22</sup>, 2 K. 10<sup>21</sup> (οὐκ...ὅς οὐ); but Exod. 9<sup>21</sup> ὅς δὲ μὴ πορρέσθεντεν

## ERRATA.

page xxix, line 16, for 88 read 87.

page 45, line 7, for derivations read derivatives.

page 47, lines 22, 23, for the words in brackets read simply (except 92) and insert 92 before 100.

page 125, line 4, for Matth. read Mark.

page 129, line 9 from bottom, before 27<sup>37</sup> read Gen.

תְּשִׁירָאֵל). Here it may come directly from Arnobius minor's Pss. (publ. by Erasmus 1532); "Et diurnam et nocturnam

actionem suam in meditatione divinae legis exerceat." (Hast. *BD*. does not touch on the PB. use of this word; but Eccl. 50<sup>28</sup>, 2 Esdr. 15<sup>8</sup> are very similar.)

I 3 παρὰ τὰς διεξόδους τῶν ὑδάτων עלי-פלגימות] Num. 24<sup>6</sup> παρ' ὑδατα = עלי מים; *along the water*.

διεξ. *outgoings*; (1) for *חוצאות* Ps. 68<sup>21</sup>, and (in drawing boundaries) Num. 34, Josh. 15—19; (2) for *יצאת* Ps. 144<sup>14</sup> (V. *transitus*, but the διὰ is subordinate; Jer. *egressus*); (3) for מפץ Judges 5<sup>17</sup>.

(4) Used of water; properly the irrigating effluent of a main stream or reservoir; standing for פָּלָג here and 119<sup>136</sup>; for מוצא 107<sup>33.35</sup>, 2 K. 2<sup>21</sup>. Also Sir. 25<sup>25</sup> (of out-letting, not concrete); and cf. Sir. 50<sup>8</sup> (poet.) ἐπ' ἐξόδων ὑδατος (so in Ps. 107<sup>33</sup> n).

From the above examples it would seem that in the τὰς διεξ. τῶν ὑδῶν of Mt. 22<sup>9</sup> διὰ expresses the general narrowness of an outlet, not the branching of ways: "the outgoings of the roads," where the roads leave the town, for those who hang about there. So Grimm-Thayer.

ἀπορρυήσεται] The same ms will vary as to ρ or ρρ, e.g. 124<sup>7</sup> ή ἐρρύσθη, ἐρύσθημεν.

πάντα...κατευδωθήσεται] V. *omnia...prosperabuntur*. Elsewhere in Pss. the passive has a personal subject, as 37<sup>7</sup> 45<sup>5</sup>; so perhaps here "He shall prosper in all things."

PB. + *look* as often in Coverdale; cf. Prov. 19<sup>17</sup> in the Offertory Sentences; v. Driver's *Parallel Psalter, Gloss.* ii.

ποιῆ] Except of δύναμαι, the Pres. Subj. is not common in this book. It occurs 37<sup>33</sup> 48<sup>4</sup> 49<sup>16</sup> 50<sup>22</sup> 62<sup>11</sup> 102<sup>3</sup> 127<sup>5</sup>.

4 + οὐχ οὐτως (2<sup>0</sup>).

χνοῦς χμ] Latt. *pulvis*. There is no trace in the uncials of a reading χοῦς, but the words are often confused. χοῦς for χνοῦς Ps. 35<sup>5</sup>, Hos. 13<sup>3</sup>, Is. 17<sup>13</sup> 41<sup>15</sup> (5<sup>24</sup>). χν. for χ. Ps. 18<sup>43</sup> (and || Samuel) 78<sup>27</sup>, 2 Chron. 1<sup>9</sup> (assuming that χνοῦς = χμ). Dan. ⑩ 2<sup>35</sup> יור = κονιορτός in spite of context.

I 4 + ἀπὸ προσώπου τῆς γῆς] so V., PB.

5 ἀναστήσονται μὲν] V. *resurgent*, from N.T. associations.  
βουλῇ πρᾶ] Numb. 16<sup>2</sup> מַעַד.

II 1 ἔφρύαξαν οὐθη] Neut. plurals take sing. or (more often) plur. verb without distinction of meaning; as 63<sup>4</sup> τὰ χείλη μου ἐπαινέσοντι σε | 77<sup>17</sup> εἴδοσάν σε ὕδατα | 37<sup>23</sup> τὰ διαβήματα ἀνθρώπου κατευθύνεται | 109<sup>13</sup> γεννηθήτω τὰ τέκνα αὐτοῦ.

ἔφρ.] “Strictly of spirited high-fed horses, to *neigh*, *whinny* and *prance*...the active occurs only in LXX.” L. & S. “φρ. *fremo*, *elevor*; Ps. 2, *commoveor*...ubi Theodoreetus interpretatur ἥλαζωνεύσαντο, Hesychius ἐκινήθησαν, ἐπήρθησαν, Suidas ἐταράχθησαν, 2 Macc. 7<sup>34</sup> φρυαττόμενος [φρυττ. A] ἀδήλοις ἐλπίσιν... Sic Diodorus ἐπὶ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη.” From Biel.

People (like sheep, deer) has in PB. and AV. the same form sing. and plural.

2 συνήχθησαν [נָסְרוּ] So 31<sup>14</sup>.

ἐπὶ τὸ αὐτό τῷ] equival. of ἄμα, and frequent in Pss. ἄμα is found only 14<sup>3</sup> 53<sup>4</sup>; 35<sup>26</sup> 40<sup>15</sup>; 31<sup>14</sup> 37<sup>20</sup> (prep.) 88<sup>18</sup>. Elsewhere in LXX ἄμα prevails. Besides Acts 1—4 (5) and 1 Cor. (3), ἐπὶ τὸ αὐτὸ occurs in N.T. only Mt. 22<sup>34</sup>, Lk. 17<sup>35</sup>. V. generally in *id ipsum*.

τοῦ κυρίου τοῦ] Κύριος for “” both with and without the article without distinction.

τοῦ χριστοῦ αὐτοῦ מֶשְׁיחָה] Lev. 4<sup>5, 16</sup> and 6<sup>22(15)</sup> of the High Priest, Lev. 21<sup>10, 12</sup> of the oil.

3 τὸν ζυγὸν αὐτῶν עֲבָתִים] LXX appear to have associated בְּנֵי esp. with the straps which helped to fasten the yoke on the neck (cf. Driver, *Par. Psr. ad h. l.* כוּסְרוֹת; and Sir. 30<sup>35</sup> ζυγὸς καὶ ἴματος). Job 39<sup>10</sup> ἐν ἴμασι ζυγὸν αὐτοῦ (?) | Isai. 5<sup>18</sup> τὴν ζυγὸν ἴμαντι | Hab. 2<sup>6</sup> [τὸν κλοιὸν αὐτοῦ] στιβαρῶς = [עַלְיוֹן] עֲבָתִים i.e. “with straps” paraphrased. Cf. Dt. 28<sup>48</sup>. ע recurring in Pss. is rendered 118<sup>27</sup> ἐν τοῖς πυκάζουσι, 129<sup>4</sup> αὐχένας.

4 ἐν οὐρανοῖς] “In most writers this plural is only used of

heaven in the figurative sense as the seat of God." Blass, *Gram. of N.T. Greek*. In the LXX Pss. however the plural is often used (like our colloquial *heavens*) of the visible sky, as 8<sup>4</sup> 19<sup>2</sup>; and in parallel with earth or clouds, 33<sup>6</sup> 57<sup>6.11.12</sup> 108<sup>5.6</sup> 68<sup>9</sup> 69<sup>35</sup> 89<sup>12</sup> 96<sup>11</sup> 97<sup>6</sup> 102<sup>26</sup> 115<sup>3</sup> 136<sup>5</sup> 144<sup>5</sup>; the other places of the Pss. where the plur. occurs are 18<sup>10</sup> <sup>κα</sup> (from || Sam.), 50<sup>6</sup> 89<sup>3.6</sup> 96<sup>5</sup> 107<sup>26</sup> 113<sup>4</sup> 148<sup>1.4</sup>. But for the dwelling-place of God (123<sup>1</sup>), from which he looks forth (14<sup>2</sup>), and speaks (76<sup>9</sup>), the plural is not used except here in the Pss. and hardly elsewhere. It is poetical and rhetorical. The singular is of course used in all senses.

The doubled expression is δούρανὸς τοῦ οὐρανοῦ i.e. Heaven's sky, which is to heaven as heaven to earth, except Ps. 148<sup>4</sup> οἱ οὐρανοῦ τῶν οὐρ., never δούρανὸς τῶν οὐρανῶν.

II 4 αὐτοὺς] supplied: also καὶ as often.

6 κατεστάθην] = a passive, i.e. נִפְכַּתִּי as Prov. 8<sup>23</sup>, where however LXX ἐθεμελίωσέν με. The meaning prob. conjectured from context.

βασιλεὺς ὑπ' αὐτοῦ] paraphrase of מלכו (for ' and 1 v. p. xviii). But if with B and <sup>א</sup> βασ. is omitted, ὑπ' αὐτοῦ will = מַמְנוֹן ; cf. 74<sup>22</sup> ὑπ' ἄφρονος מַנִּינָּבָל.

τὸ δίγιον αὐτοῦ] i.e. בָּנָי.

6. 7 κατεστάθην...διαγγέλλων [נִסְכְּתִּי...אָסְפָּרָה] for constr. cf. 73<sup>3</sup> ἐξήλωσα...θεωρῶν = אָרָאָה...קְנָאתִי.

7 λν omitted (as introducing the object, Bä.). So V., PB. + Κυρίου] V. *ejus*, PsR. (*praeceptum*) *Domini*. (*Dominus*).

8 + σοι] V., PB. τὴν κατάσχεσίν σου חִזְקָתָךְ] Gen. 17<sup>8</sup>.

9 ποιμανεῖς] i.e. שָׁמַע ; so quoted Rev. 2<sup>27</sup> 12<sup>5</sup> 19<sup>15</sup>.

10 σύντε] Besides αἰνεῖν, εὐλογεῖν, ἔξομολογεῖσθαι, ἀγαλλιᾶσθαι (v. next verse), the present imperative of the 2nd person is found in the following places of the Pss. 4<sup>5</sup> 11<sup>1</sup> 27<sup>14</sup> 31<sup>25</sup> 32<sup>9.11</sup> 37<sup>1.3.7.8.27.37</sup> 45<sup>5</sup> 49<sup>17</sup> 62<sup>9.11</sup> 75<sup>5.6</sup> 78<sup>1</sup> 103<sup>2</sup> 96<sup>2.8</sup> 99<sup>5.9</sup> 105<sup>1.3.15</sup> 110<sup>1.2</sup> 127<sup>2</sup> 137<sup>7</sup>; Perf. imper. 146<sup>3</sup>.

+ πάντες] so PsR. not V.

II 10 *Be learned* (PB.) = *Be taught* (not the adjective), cf. 82<sup>5</sup> and *Par. Psr.* p. 474 f.

II ἀγαλλιᾶσθε] The pres. imper.\* of an emotion is common ; but the forms of ἀγαλλ. in -ᾶσασ- are avoided in the Bible ; hence the aor. imper. middle (the usual voice of the word) is used only in the 2nd sing. ἀγαλλίασαι, Lam. 2<sup>10</sup>, Tob. 13<sup>13(17)</sup>. This is not the case with other verbs as θεᾶσασθε Tob. 13<sup>6</sup> | τεχνάσασθε Is. 46<sup>5</sup> | ἐργάσασθε Jer. 34<sup>10</sup> 47<sup>9</sup> | καταράσασθε Sir. 28<sup>13</sup> A.

ἀγαλλιάομαι (“a Hellenistic formation” Zerschwitz) is only middle in LXX ; but active Lk. 1<sup>47</sup>, and as altern. reading 1 Peter 1<sup>8</sup>, Rev. 19<sup>7</sup>. Passive only John 5<sup>35</sup>, perhaps with special force “ye were willing to be amused,” to receive joy without real activity of soul.

αὐτῷ] either ordinary supplying of pronoun or repeating the end of נִילוּ, so V., PB.

12 δράξασθε... [נִשְׁקָן] kiss paraphrased by a simpler figure.

παιδείας] i.e. בָּבָר (18<sup>21.25</sup>) or some cogn. word. Arabic is said to supply a similar form nearer in meaning.

+ Κύριος.

ἀπολεῖσθε] imitating Hebrew syntax ; cf. 28<sup>1</sup> μήποτε παρασιωπήσῃς...καὶ ὅμοιωθήσομαι | 78<sup>7</sup> ἵνα θῶνται...καὶ ἐκζητήσουσιν | Dt. 21<sup>1</sup> ἐὰν εὑρεθῇ...καὶ οὐκ οἴδασι. (The manner in which a hypothesis is sometimes presented in Hebrew may have suggested in some cases οὐ as the natural negative ; cf. Ezek. 18<sup>5-9</sup>, etc.) Other mingling of indic. and subj. Exod. 8<sup>8</sup>, Lev. 5<sup>1.3.17</sup> 6<sup>3</sup> 13<sup>3</sup>, Num. 9<sup>13</sup>, Jer. 17<sup>5</sup>, 2 K. 3<sup>11</sup>, cf. also 2 Sam. 18<sup>19</sup> 19<sup>26</sup>, Judges 13<sup>17</sup>. In some cases as Sir. 23<sup>3</sup> the indic. following subjunctives may point to secondary results. V. *pereatis*.

+ δικαίας] so V., PB.

III 2 ἐπανίστανται κατίμα] Dt. 33<sup>11</sup> ἐπανεστηκότων αὐτῷ = κατίμα (but Exod. 15<sup>7</sup> κατίκ = τοὺς ὑπεναντίους).

3 ἐν τῷ θεῷ αὐτοῦ [לְוּ בַּאֲלֹהִים] representing לוּ by possess.

\* Unless ἀγαλλιᾶσθε is a contracted form of the aorist, as apparently ἐξιλάσθω 2 Chron. 30<sup>18</sup>.

suffix; v. on 31<sup>22</sup>. Horol. however prefixes αὐτῷ. So V., PB.

III 4 ἀντιλήπτωρ [מַגֵּן] This word exc. Judith 9<sup>11</sup>, Sir. 13<sup>22</sup> is confined to the Pss.

8 ἀνάστα] (as 44<sup>27</sup>) and ἀνάστηθι (7<sup>7</sup> 132<sup>8</sup>) are both frequent.

ματαίως ή] as if לִחְגָּם (an expression not found), cf. 35<sup>7</sup>.

9 + καὶ] so V., PB.

הַסְלָה] omitted: usually as *vv* 3. 5 = διάψαλμα. Διάψ. is either (1) an interlude on strings, or (2) *forte*. The meaning *interlude* is supported by the fact that the LXX omit it from the end of Pss. (3. 24. 46 not from the end of 9).

IV 1 εἰς τὸ τέλος [לִמְנַצֵּחַ] 'Read no doubt as *vv* by LXX' *D*. The regular rendering of נִצֵּחַ and לִנְ] is εἰς τέλος (Ps. 49<sup>20</sup> עַד = ἔως αἰώνος). LXX will then have taken as = מִן (reading it with the article), without attempting to elucidate; as in other expressions of titles, or even in the body of Pss. Cf. 68<sup>14</sup> 62<sup>5</sup>.

2 εἰσήκουσέν μον] i.e. עָנָע. So V. assimilating to the tense of line 2. Horol. εἰσήκουσάς μον, with PsR. *exaudisti*.

3 βαρυκάρδιοι; οὐα τι] כְּבָדִי לְפִיה i.e. כְּבָדִי לְפִיה.

+ καὶ] V., PB.

4 ἔθαυμάστωσε הַפְלָא] as if = הַפְלָא.

τὸν ὄστιον αὐτοῦ חסיד לו] cf. 3<sup>3</sup>.

κεκραγέναι] other redupl. tenses are fut. κεκράξομαι, 1 Aor. ἐκέκραξα, in meaning simply present, future and aorist. So in Lk. 19<sup>40</sup> κεκρ. = "will cry out," not fut. perf.

5 ὁργίζεσθε] 99<sup>1</sup>, Gen. 45<sup>24</sup>, Exod. 15<sup>14</sup>, 2 K. 19<sup>28</sup>, cf. Pss. 30<sup>6</sup> 35<sup>20</sup> (רָגַע); the likeness of form suggesting the word. "Be angry (as you are) only without sinning (as you are inclined to do)." Perhaps this is the force of the pres. imperatives.

ἀ λέγετε אָמְרוּ] Gk. crpt. for διαλέγετε Bä.; or else a doublet, the original text of LXX being אָשָׁר אָמְרוּ; μὴ ἀμαρτάνετε ἀ εν κτλ. "Commit not the sins which are in your hearts upon

your beds," cf. 36<sup>5</sup>. V. *Quæ dicitis*, inevitably taking λέγετε as indicative.

IV 5 ἐν καρδίᾳ בְּלֹבְבָּכֶם so B. only; the rest ἐν ταῖς καρδίαις νυμῶν.

וְרָמָה κατανύγητε] om. καὶ. The word 'רָמָה' not being understood a Pentat. rendering is borrowed. v. note at end of Ps.

6 θυσίαν יְבָרֵךְ] sing., so V., PB.

ἐλπίσατε] PB. *put your trust*: perhaps aor. as of the initial act (cf. St Paul's use of the perfect with present force as 1 Tim. 6<sup>17</sup>). But in the case of this word commands of 2nd p. take only the aor. without or present with μή; never ἐλπιζε (positive) or μὴ ἐλπιζης.

7 ἐσημειώθη] i.e. הַסְּפָרָה as denominative from סָפָר (Bä.) (60<sup>6</sup> σημείωσιν, Num. 21<sup>8</sup> σημεῖον), Lex. Cyr. explains by ἐσφραγίσθη. Biel renders "tanquam signum super nos erectum est lumen vultus tui." PB. as נָשָׁן. SM. *leva*. Apolinarius renders

"Αμμι τε τέκμαρ τὸ χρύσεον σέο φέγγος ὄπωπῆς.

8 ἀπὸ καρποῦ תְּעֵמָה] Gk. crpt. for καρποῦ, V. *fructu*, PsR. *tempore*, cf. 31<sup>16</sup> 26<sup>12</sup> 66<sup>12</sup>.

+ καὶ ἐλαῖου αὐτῶν] with Latt. PB. Cf. (e.g.) Neh. 10<sup>39</sup>.

#### ADDITIONAL NOTE ON IV 5.

דָּמָם\* in LXX is rendered (1) by a part of κατανυγῆναι in Lev. 10<sup>3</sup>, Ps. 4<sup>5</sup> 30<sup>13</sup> 35<sup>15</sup>, Isai. 47<sup>5</sup>, and (where the Hebr. is improperly referred to the same root, V. *quia tacui*) Isai. 6<sup>5</sup>, though there is no apparent community of meaning; the difficulty being further complicated by the use of κατάνυξις in the two places of the LXX where it occurs. The solution I would suggest is that the translator of Lev. 10<sup>3</sup> did not know the meaning of דָּמָם; that κατενύχθη bears no relation to the

\* The forms assigned to the parallel דָּמָם are here included, דָּמָה, דָּמָמָה, דָּמָמָה. For דָּמָמָה v. 107<sup>29</sup>.

true sense, but was chosen to suit the context, meaning “was cut to the heart”; that others equally ignorant followed the authority of the Pentat. translator, as is done in the case of *κλῆροι*, Ps. 68<sup>14</sup>; while some later familiar with both Hebr. and LXX allowed the meaning of דָמָם to react upon *κατανυγῆναι*, and as a compromise gave κ. the sense “to be dumfounded”; just as *conies* PB. AV. is often understood to mean a Syrian rock-dwelling animal.

Besides the above instances of דָמָם it is rendered

(2) literally only in Job, Lamentations, one place of Amos, and one doubtful in Ezekiel\*.

(3) In many instances the word is referred to other roots, esp. those connected in meaning with *ὅμοιος* (דָמָה) | *αἷμα* (דָם) | *ἀπόλλυσθαι* (נְדַמֵּה).

(4) Or with slight change of reading with *ἀπορρίπτεσθαι* (רָמַה Jerem. and Hosea) | *ὑψοῦσθαι* (וּרְמַה) | *ταπεινοῦσθαι* (הַכְּבָדָה).

(5) There remain some in which the rendering might be either a conjecture to suit the context, or a paraphrase of 'silere'; Ps. 37<sup>7</sup> 62<sup>2,6</sup> *ὑποταγῆναι* (? suggested by *δαμάν*) | 31<sup>18</sup> *καταχθείησαν* | 65<sup>2</sup> *πρέπει* (or from *דָמָה*) | 94<sup>17</sup> 115<sup>17</sup> *ἄδον* | 22<sup>3</sup> *εἰς ἄνοιαν* (? some other confusion) | Exod. 15<sup>16</sup> (+ *כָּאַבְנָה*) *ἀπολι-θωθήτωσαν* (or = *ὅμοιοι γενηθήτωσαν*) | Josh. 10<sup>12,13</sup> *στήτω, ἔστη* (suggested by *רָמַה v 13*) | 1 Sam. 14<sup>9</sup> *ἀπόστητε ἐκεῖ* (suggested by *וּמְדַנְוּ* and *וּמְדַרְוּ* same *v*). But in this section (5) the first explanation i.e. conjecture is adequate.

In these cases then outside (2) there is no clear sign of acquaintance with the meaning of *silence*.

---

*Κατανυγῆναι* and cogns. occur nowhere literally but as follows,

(1) *cut to the heart*; by different forms of grief, arising from (a) depression Ps. 109<sup>16</sup>, Prov. 17<sup>22</sup> *נְכָה* (b) anger

\* Job 29<sup>21</sup> 30<sup>27</sup> 31<sup>34</sup>, Amos 5<sup>13</sup>, Lam. 2<sup>10,18</sup> 3<sup>26,28,49</sup>, Ezek. 27<sup>32</sup>.

Gen. 34<sup>7</sup> (c) *וַיַּתְעַצֵּבוּ* (Hebr. not ||); 1 K. 21 (20)<sup>27</sup> (Hebr. not ||); 1 K. 21 (20)<sup>29</sup>; Sir. 12<sup>12</sup> 14<sup>1</sup> 20<sup>21</sup> 47<sup>20</sup>, Acts 2<sup>37</sup>.

(2) *דָּמָם* as above.

(3) *stupefied*, Isai. Θ 28<sup>1</sup> הַלּוּמִי | Dan. Θ 10<sup>9</sup> (cf. LXX κατάνυξις Isai. 29<sup>10</sup> תְּרֻדָּמָה, and Ps. 60<sup>5</sup> paraphrasing תְּרֻלָּה).

(4) *silent*, Dan. Θ 10<sup>15</sup> נַאֲלָמָתִי (om. B p.m.).

(5) Gen. 27<sup>38</sup>, Sus.<sup>10</sup>. No Hebrew original; probably to be referred to (1) or in Sus. of *desire*.

The three Theodotion passages of (3) and (4) (in the most pertinent one the reading being doubtful) with the two occurrences of κατάνυξις stand alone in giving any support whatever to κατανυγ. = silere.

There is some confusion and uncertainty among old interpreters, to judge from the quotations of Biel and Fritzsche. Hesychius explains in Ps. 4<sup>5</sup> by ήσυχάσατε, λυπήθητε; in Isai. 6<sup>5</sup> by ήσύχασα, λελύπημαι. Suidas on Ps. 30<sup>15</sup> κατανυγώ ἀντὶ τοῦ σιωπῶ. Lex. Cyrilli σιωπήσω, μεταγνῶ, μεταμεληθῶ. Fritzsche not unnaturally objects to the same word meaning either ήσυχάζειν or λυπεῖσθαι, but holds that in each case pain (κατανυγ.) is implied by the silence and so used in paraphrase for it. But the paraphrase is recondite and difficult where the literal meaning would have been simple and natural, and why do the LXX never paraphrase by κατανυγ. other words of silence, whereas it only so occurs in one imperfectly attested place of Theodotion.

Greek Fathers do not find κατανυγ. an easy word. The following is Chrysostom's comment on Rom. 11<sup>8</sup> (it is impossible entirely to separate κατανυγῆναι and κατάνυξις); κατάνυξιν δὲ ἐνταῦθα τὴν περὶ τὸ χεῖρον ἔξιν τῆς ψυχῆς φησι τὴν ἀνιάτως ἔχουσαν καὶ ἀμεταθέτως ἐπεὶ καὶ ἀλλαχοῦ φησιν δὲ Δᾶδ δύπως ἀν ψύλλη σοι ή δόξα μου καὶ οὐ μὴ κατανυγῶ, τοῦτ' ἔστιν οὐ μὴ μεταστῶ, οὐ μὴ μεταβληθῶ (there seems some confusion in the words following τοῦτ' ἔστιν); ὥσπερ γὰρ δὲν εὐλαβείᾳ κατανενυγμένος οὐκ ἀν εὐκόλως μετασταίη, οὕτω καὶ δὲν πονηρίᾳ

κατανυγεὶς πάλιν οὐκ ἀν ῥᾳδίως μεταβάλοιτο. κατανυγῆναι γὰρ οὐδὲν ἔτερόν ἔστιν ἢ τὸ ἐμπαγῆναι που καὶ προσηλώσθαι. Chrysostomum (continues Fritzsche) secuti sunt Theodoretus (τὴν ἀμετάβλητον γνώμην), Theophylact (τὴν πρὸς κακὰ ἐπίμονον καὶ ἀμετάθετον ἔξιν τῆς ψυχῆς), Οecumenius (τὴν περὶ τὸ χεῖρον ἔξιν καὶ προσοχὴν τῆς ψυχῆς). These take *κατανυγῆναι* as = “to be nailed down,” “to be fixed irremovably,” and esp. in a bad state. This we may safely with Dr Field reject. But it shows the difficulty found by the Fathers in the word, and so would prevent us from attaching great weight to the fact attested by L. & S. that Theodoret etc. use *κατανυγὴ* in the sense of *stupefaction, slumber*; for their perplexity might have driven them to discover the true meaning of *κατάνυξις* in the original of Isai. 29<sup>10</sup>.

*Κατάνυξις* is used twice in the LXX and apparently not elsewhere, except with reference to the LXX passages. Ps. 60<sup>5</sup> οἵνον κατανύξεως = הַרְעֵלָה יְיָ | Isai. 29<sup>10</sup> πνεύματι κατανύξεως = מִתְרָמָה, passages too few and too little clear to throw much light. It is possible that *κατάνυξις* is connected not with *κατανύσσειν* but such a form as *κατανύζειν* = *κατανυστάζειν* (cf. Ps. 76<sup>7</sup> נְרָמָו = ἐνύσταξαν). The renderings of the two passages seem to be connected, for the πεπότικεν of Isaiah (a paraphrase of נְסָך) would naturally come from the ἐπότισας of the Ps. (lit. rendering of הַשְׁקִיתָנו): but הַרְעֵלָה is rendered Isai. 51<sup>17, 22</sup> by πτώσεως. Can תְּרָמָה, substituted for הַרְעֵלָה from Isai. 51, have been read by LXX in the Ps. without the ר (cf. 39<sup>2</sup> 69<sup>27</sup> 76<sup>11</sup> 95<sup>6</sup>, and the conjecture in 35<sup>15</sup> approved by Bä. of נְכִים for נְכִים)?

The difficulty has to be recognised. Excessive stimulation of nerves at one point may diminish sensibility at another, or excessive stimulation at one time ‘exhaust the irritability of the cuticle’ for another, so the paraphrase is just possible but there is room for links in the long interval and none or next to none are forthcoming.

In Ps. 60 'Wine of anguish' will suit the context and afford a natural meaning of the Greek, supposing the Hebrew word unknown to the translator\*.

V 1 ὑπὲρ τῆς κληρονομούσης אל הַמְּחַלֵּת] i.e. אל הַמְּחַלֵּת אֶל. <sup>אֶל</sup>

2 ἐνώπισαι הָזִינָה] as 54<sup>4</sup> Gen. 4<sup>23</sup> with acc. In Ps. 17<sup>1</sup> 39<sup>13</sup> gen., 49<sup>2</sup> absol.

σύνεις τῆς κ.] with gen. as verb of sense; συνίημι takes also accus. as 33<sup>15</sup>.

κραυγῆς הָגִינִי] unusual. ✓ הָגִינִי elsewhere = μελέτη and cogns.

3 τῆς φωνῆς Βς] al. τῆς φωνῆς. Προσέχειν takes gen. 61<sup>2</sup> B, dat. as 17<sup>1</sup>, accus. as 10<sup>17</sup>, 78<sup>1</sup>, or εἰς 130<sup>2</sup>. There is often variation in MSS.

ὁ βασιλεύς μου] for voc. as often 52<sup>3</sup>.

4 παραστήσομαι עֲדָךְ] taken intransitively (Bä.) as 40<sup>6</sup>, 89<sup>7</sup>.

ἐπόψομαι הַפְּצָא] I will watch; cf. 66<sup>7</sup> ἐπιβλέπονταίν | Gen. 31<sup>49</sup>. Al. Horol. ἐπόψῃ με, Gk. crpt., cf. 119<sup>77.88</sup>.

6 + Κύριε (after ἐμίσ.), not Ch. texts.

τοὺς ἐργαζομένους τὴν ἀνομίαν] Mt. 7<sup>23</sup> etc.

7 + πάντας.

\* Dr Field has a note on Rom. 11<sup>8</sup> published posthumously, but marked as left ready for publication. It does not bear very directly on the present matter, his main point being not the meaning of *κατάνυξις* but the word by which an E. V. should represent it here. In a general way these two questions would be identical, but where the Greek is obscure it might be allowable to fall back on the original of a quotation. This anyhow is what Dr Field does, for he bases his proposed rendering (*deep sleep*) entirely on the meaning of *תְּרֻמָּה*, not even noticing the *תְּרֻלָּה* of Ps. 60. Moreover the fact that with his range of quotation and facility of reference he brings forward no direct evidence of the meaning of *κατάνυξις* makes it probable that none of a telling kind is available. There is however a trace of unfinished work in this note, for he speaks of "the Hellenistic use of *κατάνυξις* in the examples quoted above," only Is. 29<sup>10</sup> LXX having been quoted, for Rom. 11<sup>8</sup> is treated as identical.

**V 8** ἐλέουν] so BA. Cf. 84<sup>12</sup>. Elsewhere the masc. forms are limited to this and accus. ἐλεον (exc. variant ἐλέω I M 2<sup>57</sup>).

**9** σον and μον interchanged in line 2. Gk. crpt. from line 1. Hence the Antiphon which names Matins for the Dead, *Dirige ... in conspectu tuo viam meam*.

**10** ἐν τῷ στόματι αὐτῶν] בְּפִיהוּ i.e. (richtig Bä.) ; or treating number freely.

ματαία ἡώντα] cf. 38<sup>13</sup> 52<sup>9</sup> ματαιότης, but 52<sup>4</sup> 55<sup>12</sup> ἀδικία | 50<sup>21</sup> 57<sup>2</sup> ἀνομία | 91<sup>3</sup> ταραχώδης.

ἐδολισθάν] so 62<sup>5</sup> εὐλογοῦσαν ; otherwise in Pss. 3rd pl. imperfect is of classical form, e.g. 41<sup>8</sup> 35<sup>11,20</sup>. In the 2nd Aor. are both forms, -σαν 48<sup>5</sup> 77<sup>17</sup> 78<sup>29</sup> 116<sup>3</sup> ; or -ον 11<sup>3</sup> 36<sup>13</sup> 62<sup>5</sup> 78<sup>32,33</sup> 79<sup>7</sup> 116<sup>3</sup> (often with 1st Aor. ending, as εἶπαν εἶδαν ἐπεσαν). Opt. in -σαν 35<sup>25</sup> 104<sup>35</sup>. Imperative always in -ωσαν.

**II** κρήνον αὐτούς הַאֲשִׁים] κρ. in sense of κατακρ.

διαβούλιῶν מְעֻצָּות] the received accentuation as in several other instances of the gen. plur. of this word. Why not here accent διαβούλιων ?\* διαβούλια ‘counsels’ is a Polybian word, used in the Bible generally in a bad sense 10<sup>2</sup>, Hos. 4<sup>9</sup>, Ezek. 11<sup>5</sup>, Wisd. 1<sup>9</sup>. Cf. σωτηριῶν 28<sup>8</sup>. Also μαρτυρία 19<sup>8</sup>.

κατὰ τὸ πλῆθος בְּרַב] i.e. '?

παρεπίκραναν מְרוֹן] a word formed to represent the supposed connection of מְרֹה ‘to rebel’ with מְרֹך ‘be bitter’, used for סורדים 66<sup>7</sup> 68<sup>7</sup>. Ps.R. here and elsewhere exacerbare. V. sometimes substitutes irritare (as here) or in iram concitare.

+ Κύριε at end.

**12** + ἐπὶ σοὶ (before πάντες), but not Church texts.

οἱ ἐλπίζ. ἐπὶ σέ] more usual ; but ἐπὶ σοί not unfrequent, 7<sup>2</sup> 38<sup>16</sup> 44<sup>7</sup>.

κατασκηνώσεις תְּסִ] as though denomin. from סכה.

**13** δπλω צנָה] renders also מְגַן חנִית 35<sup>2</sup> 76<sup>4</sup> 46<sup>10</sup> 57<sup>5</sup> : perhaps from a feeling that definite naming of weapons was

\* διαβούλια occurs in gen. plur. Σθ Prov. 1<sup>31</sup>, Θ 8<sup>12</sup> 14<sup>17</sup>. In Sir. 17<sup>6</sup>  
¶\* only has διαβούλιαν. διαβούλιον recurs also Sir. 15<sup>14</sup> 44<sup>4</sup>, Hos. 5<sup>4</sup> 7<sup>2</sup> 11<sup>6</sup>.

unpoetical (such words as *ξιβύνη*, *σειρομάστης*, *γαῖσος* would bear this out). Other weapons mentioned are *ρομφαία*, *μάχαιρα*, *βόλις*, *τόξον*, *βέλη*, and (35<sup>2</sup> 46<sup>10</sup> where *ὅπλον* has already been used) *θυρέός*.

**V 13** ἐστεφάνωσας ἡμᾶς] i.e. **תְּעִיטָרָנִי**.

ὡς 8. εὐδοκίας] i.e. **בְּצִוָּתָךְ** Bā.; though *εὐδοκίας* might possibly be partitive.

**VI 1** ὑπὲρ τῆς ὁγδ. **שְׁלָלָה**] In the Pss. *ὑπὲρ* with gen. is mostly the rendering (often a mechanical one) of **לָלָה**. It occurs about 18 times in the titles, and for **לָלָה** except in the following cases which are imitative and unintelligent:—5, 80 (1<sup>0</sup>) = **לָלָה**; 46 (1<sup>0</sup>), 47 = **לָלָה**; 45 (2<sup>0</sup>) = simple gen.; 80 (2<sup>0</sup>) in a Greek addition; and 9 = **לָלָה** in a misreading. Elsewhere for **לָלָה** 7<sup>8</sup> 32<sup>6</sup> 39<sup>12</sup> 56<sup>8</sup> 105<sup>14</sup>; for **מִן** by *reason of* 38<sup>19</sup>; for **בְּעִדִּי** *on behalf of* 138<sup>8</sup>.

*ὑπὲρ* with accus. occurs 27 times and stands generally for the **מִן** of comparison, = *more than*, pleonastic with comparative 37<sup>16</sup> or with posit. adj. as 19<sup>11</sup>, or verb as 38<sup>20</sup> 40<sup>13</sup> 55<sup>22</sup>. In 66<sup>5</sup> 97<sup>9</sup> = **לָלָה**, perhaps depending less closely on adj. or verb than when = **מִן**; not “more fearful than” but “too fearful for the children of men,” fearful so as to be beyond them: “above all gods.” In the Gk. addn. of 38<sup>20</sup> *ὑπὲρ ἔμε* it has the usual force. There is some misreading of the Hebrew in 72<sup>16</sup>.

3 om. *Κύριε* 2<sup>0</sup> B only.

4 PB. ad fin. + *wilt thou punish me*, following SM. *affligis me*.

6 ὁ μνημονεύων σου] i.e. **תְּהִנֵּן**, so V., PB. (or paraphr.).

**ἔξομολογήσεται** **הָיוֹדָה**] the regular rendering chosen from association of **הָיוֹדָה** (used of confession of sin in Ps. 32<sup>5</sup>, Prov. 28<sup>13</sup>) with **הַתֹּוֹדָה**. “Shall confess thy goodness,” i.e. *give thanks to thee*. This use of **ἔξομολ.** occurs once in Pentat. Gen. 29<sup>35</sup>. But certain formulæ might easily have been rendered earlier and that of 106<sup>1</sup> be familiar. **ἔξομ.** is used in LXX only in the middle, as in N.T. (except Lk. 22<sup>6</sup> active of agreement); generally “to give thanks”; in Pss. (where it is

specially frequent) only for הָוְדָה ; in Chron. it stands for הָלֵל ; of confession of sin only Dan. 9<sup>4,20</sup>, 2 Chr. 30<sup>22</sup> (but in N.T. Mt. 3<sup>6</sup>, Mk. 1<sup>5</sup>, Acts 19<sup>18</sup>, James 5<sup>16</sup>). ὁμολογεῖν is used act. and pass. ; of sin only 1 John 1<sup>9</sup> ; v. on 32<sup>5</sup>.

**VI 8 ἐταράχθη עָשָׂה**] so 31<sup>10,11</sup>. ταράσσω, συντ- are favourite renderings of many Hebrew words.

ταράσσειν renders not less than 16 roots in the Pss. alone. בָּהֵל 6<sup>3</sup> etc.: רָגֵן 18<sup>8</sup>: סָחַר 38<sup>11</sup>: הַמָּה 39<sup>9</sup>: הַוָּם 55<sup>3</sup>: שָׁבֵשׁ 6<sup>8</sup>: חַלְלָה 119<sup>2</sup>: חַלְלָה 55<sup>5</sup>: חַמְרָה 46<sup>4</sup>: רָעֵשׁ 46<sup>4</sup>: חַלְלָה 42<sup>7</sup>: מָוֵר 46<sup>3</sup>: צָחַח 42<sup>7</sup>: נְדָר 57<sup>5</sup>: נְדָר 64<sup>9</sup>: שְׁלֵל 76<sup>6</sup>: פָּעֵם 77<sup>5</sup>: צָמָת 88<sup>11</sup>: חַנְגָּן 107<sup>27</sup>: שְׁחָם 143<sup>4</sup>.

συνταράσσειν 18<sup>5</sup>: 42<sup>6</sup>: 60<sup>4</sup>: 21<sup>10</sup>: בָּלֵעַ 42<sup>6</sup>: פָּצֵם 18<sup>5</sup>: 21<sup>10</sup>: בָּלֵעַ 60<sup>4</sup>: ? שְׁבָ(ת) 65<sup>8</sup>.

ἐπαλαιώθην **הָתַחַת**] i.e. θυμάτη or Gk. crpt. for -θη.

9 κλαυθμούν] recurs 30<sup>6</sup>, 102<sup>10</sup>.

11 + σφόδρα 20\*.

**VII 1 ψαλμός** שְׁגָנִיּוֹן.

3 μήποτε **בְּ**] The usual rendering, as Gen. 3<sup>22</sup>.

μὴ δύντος] anticipating the γίνεται: cf. the poet. idiom “Helm nor hauberk’s twisted mail.”

λυτρουμένου **פְּרָקָ**] Aram. 136<sup>24</sup>, Lam. 5<sup>8</sup>.

μὴ δ. λ.: cf. Ps. Sol. 8<sup>12,36</sup>.

5 ἀνταπέδωκα **גַּמְלָתִי**] regular rendering of גַּמְלָתִי in LXX, accepted generally in V., PB.

τοῖς ἀνταποδιδούσιν μοι **שְׁלָמִי**] as = מִשְׁלָמִי.

ἀποπέσοιμι ἄρα ἀπὸ τῶν ἔχθρῶν μοι **צָוָרִי** וְאַחֲלָצָה] as if ἀποπέσοιμι ἄρα ἀπὸ τῶν ἔχθρῶν μοι **צָוָרִי** וְאַחֲלָצָה; cf. Hos. 5<sup>6</sup> μ' γέλπ **אַקְקְעָלִיקְעָנָה** ἔκκεκλικεν ἀπὸ (ἀπὸ is inserted 18<sup>30</sup> 27<sup>9</sup> 45<sup>9</sup>). “In the encounter with my enemies may I fail, go off empty handed.”

Δυσμενέων ἄπρηκτος ἐμῶν ἄπο πάγχυ πέσοιμι. Apolin.

\* R which has the Greek text in Latin letters (for ταραχθ.) ἐντραπέτωσαν, and (for ἐπιστραφ.) ἀποστραφέτωσαν; cf. (ε for η) 11<sup>2</sup> σκοτομένη B | 28<sup>6</sup> δεέσεως U | 48<sup>4</sup> ἀντιλαμβάνεται A | 22<sup>30</sup> ἐ U. Conversely (η for ε), εισήλθω U; and cf. 22<sup>4</sup> U κατηκέντ with 31<sup>25</sup> U οἰλπίζοντες.

**VII 5** ἄρα 1] V. *merito*. (? *Decidam ergo* read as *decidā merito*. Cf. Zech. 14<sup>5</sup> “et fugietis ad vallem montium eorum” for *montiū meorum*. Wright, Bampf. Lect.)

6 εἰς χοῦν **לְפָרָ**] as frequently Gen. 2<sup>7</sup>, Lev. 14<sup>42</sup>.

**κατασκηνώσαι**] transitive: cf. *βασιλεύειν τινά*, to place one on the throne, *πολεμεῖν* 35<sup>1</sup> (q.v.), *ταλαιπωρεῖν* 17<sup>9</sup>, *ζῆσαι* 41<sup>3</sup>, *μεταναστεύειν* 52<sup>7</sup>, *ὑστερήσει* 84<sup>12</sup>, *ηχῶν* Isai. 51<sup>15</sup>, *καταντᾶν* 2 Macc. 4<sup>24</sup>, *θριαμβεύειν* 2 Cor. 2<sup>14</sup>. Bos compares Eurip. *Herc. Fur.* 686 *Μώσας αὖ μ' ἔχόρευσαν*. Often assisted by a prep. *ἐξῆρψεν* Ps. 105<sup>30</sup>, *ἐξησθένησαν* 64<sup>9</sup>, *ἐξήμαρτε* 1 K. 15<sup>26</sup>, *ἐφαμαρτεῖν* Jerem. 39 (32)<sup>35</sup>, *ἐξεπόρνευσε* 2 Chr. 21<sup>13</sup>, *καθυστερήσεις* Exod. 22<sup>29</sup>, *ἐκλιπεῖν καταρρεῖν* (apparently) 1 Sam. 2<sup>33</sup>.

7 ἐν τοῖς πέρασι **בְּעִבְרֹות**] associating with **עַכְר** *πέραν*; so **הַתְּעִיר** 78<sup>21. 59. 62</sup>, 89<sup>39</sup> rendered *ὑπεριδεῖν*, *ἀναβαλέσθαι*; but **עַבְרָה** 78<sup>49</sup> = *θυμόν*.

+ **Κύριε** 2<sup>0</sup>.

8 θεός μου] i.e. **לְאֵלָהִים**. The same change from MT. in 84<sup>8</sup>; the reverse (Bä.) 52<sup>3</sup>; again 7<sup>12</sup> 90<sup>2</sup> MT. **לְאֵלָהִים**, LXX **לְאֵלָהִים**. For other dealings with **לְאֵלָהִים** v 19<sup>14</sup> 39<sup>8. 9</sup> 83<sup>2</sup>.

9] The rule of rel. attraction has hardly any exception v. 105<sup>9</sup>.

10 συντελεσθήτω **נִיגָּמָר**] is rendered 12<sup>2</sup> *ἐκλέλοιπεν*, 77<sup>9</sup> *ἀποκόψει*. Elsewhere 57<sup>3</sup> 138<sup>8</sup> as **נִגָּמָר**. Here PsR. *consummetur*. V. *consumetur*, Lat. crpt. from following fut. (for which Rom. has *dirige*).

11 **צְדִיק**] into following verse.

12 **וְבָ**] om 1. *καὶ* is much oftener inserted than omitted.

13 (Δικαία) ή βοήθειά μου παρὰ τοῦ θεοῦ **מַנִּי עַל אֱלֹהִים**] the fig. interpreted and prep. paraphrased, cf. 84<sup>6</sup>. So V. and (except Δικ.) PB. and AV.

14 + *καὶ ισχυρὸς καὶ μακρόθυμος*] so V., PB. (exc. *καὶ* 1<sup>0</sup>) *ισχ.* is Aq.’s rendering of **לְאֵלָהִים** (Jerome *et fortis*); *μακρόθυμος* a gloss on *μὴ* δ. ἐ. Bä.

15 **מַה ὁργὴν ἐπάγων**] i.e. **לְאֵלָהִים**. *Mὴ* can only correspond

with Hebr. if prohibitive which here hardly gives sense. V. interrogative *Numquid*. It is possibly so intended by LXX (v. 39<sup>8</sup> where perhaps לְאָשָׁר = οὐχί interrogative).

**VII 13** ἐπιστραφῆτε בִּישׁוֹב יְשֻׁבָּה] either Gk. crpt. from ἐπιστραφῆ (because this obviously does not fit the subject of adjacent verbs), or = ἐπιστράφηται, aor. mid. or corrupt form of aor. pass. PsR. *convertamini*, V. *conversi fueritis*.

στιλβώσει יְלָטוֹשׁ] shall make to flash i.e. (here) furbish; cf. Ezek. 21<sup>10, 28</sup> for בָּרֶק. Mil. V. (*vibrabit*), Rom. (*vibravit*) misunderstand Gk. and paraphrase as *brandish*.

**I4** τοῖς καυμένοις לְדָלְקִים] (1) *for the fiery ones*, i.e. against the wicked burning with hatred, in hot pursuit. So PB. after SM. *contra persecutores*—(2) or perhaps *with burning material*. V. *ardentibus effecit*.

**I6** καὶ ἐμπεσεῖται לְבִּין] Mil. V. *incidit*, Rom. *incident*.

**I7** κορυφήν קְדָרָו] 68<sup>22</sup>, Gen. 49<sup>26</sup>, Dt. 28<sup>35</sup>.

**VIII 1** ὑπὲρ τῶν ληνῶν הַגְּנִיתִת עַל] i.e. חַנְתּוֹת.

2 ἐπήρθη תָּהַנָּה] ת' taken as a perfect. Conjecture to suit context; from 57<sup>6</sup>.

3 κατηρτίσω יִסְדַּת] free rendering, or v. below v 4.

τοῦ κ. הַלְּ] the prevailing rendering in Pss.; v. note at end of Ps.

αῖνον יְשָׁ] which is rendered with much freedom by LXX: by ἀγίασμα 132<sup>8</sup> | ἀγιωσύνη 96<sup>6</sup> | ἀντίληψις 84<sup>6</sup> | βοήθεια 62<sup>8</sup> | βοηθός 59<sup>18</sup> 81<sup>2</sup> | δόξα 68<sup>35</sup> | δύναμις 68<sup>35, 36</sup> 93<sup>1</sup> | ἵσχυς 78<sup>61</sup> 29<sup>11</sup> | κραταίωμα 28<sup>8</sup> | κράτος 59<sup>10</sup> | τιμή 29<sup>1</sup> 96<sup>7</sup> 99<sup>4</sup>.

ἐκδικητήν PsR. *defensorem* (cf. V. Rom. 12<sup>19</sup> *defendentes* = ἐκδικοῦντες), V. *ultorem*.

4 τοὺς οὐρανούς שְׁמִיךְ] PsR. *cælos*, V. *cælos tuos*.

ἐθεμελώσας כוֹנֵן] As καταρτίζ. several times renders כוֹן (68<sup>10</sup> 74<sup>16</sup> 80<sup>16</sup> 89<sup>28</sup>), the verbs of vv 3, 4 may have changed places either in Gk. or Hebr. cf. 33<sup>6, 9</sup>. Θεμελ. however = כוֹן 48<sup>9</sup> 87<sup>5</sup> 119<sup>90</sup>, where the context suggests the rendering, as is not the case here.

**VIII 5** ἐπισκέπτη] **תִּפְקְדָנוּ** 17<sup>3</sup>, Gen. 21<sup>1</sup>, Judg. 15<sup>1</sup>, Mt. 25<sup>36</sup>, Jas. 1<sup>27</sup>.

6 παρ' ἀγγέλους **מַאֲלָהִים**] cf. 138<sup>1</sup> so V., PB. παρὰ with acc. = מִן of comparison as e.g. 31<sup>12</sup> 45<sup>8</sup> 135<sup>5</sup>.

8 πεδίου **שָׂדֵי**] Gen. 4<sup>8</sup> 24<sup>65</sup>.

### NOTE ON *τοῦ* AND *τοῦ μή* WITH INFINITIVE.

Whatever the origin of *τοῦ* with infin. there is a tendency in the LXX to take it as a Hebraism\*, a literal rendering of ל with infin., as ל with nouns is occasionally turned by the genitive, Ps. 17<sup>1</sup> 47<sup>10</sup> 89<sup>19</sup>.

The following is an analysis of the use of the Pss.

*τοῦ* (without *μή*) with infin. = ל with inf. about 105 times; = otherwise about 10.

[viz. = ה 102<sup>5</sup>; ל with subst. 68<sup>21</sup> 119<sup>20</sup>; inf. without ל 27<sup>4</sup> 77<sup>10</sup> 109<sup>16</sup>; indicat. 10<sup>8</sup> (all Swete's MSS omit): paraphrase 31<sup>3</sup> 65<sup>10</sup>; addition 89<sup>23</sup>.]

ל with inf. = inf. without *τοῦ* about 27; ἦστε 37<sup>8</sup>; εἰς with subst. 17<sup>12</sup> 59<sup>5</sup> 60<sup>1</sup> 109<sup>13</sup> 119<sup>38</sup>; εἰς with infin. 70<sup>1</sup>; indic. paraphr. 49<sup>15</sup> 50<sup>16</sup> 78<sup>17</sup>; ὅπως ἀν 92<sup>8</sup>; ἐν τῷ 119<sup>9</sup>; (לְאָמַר) 119<sup>82</sup>: other paraphr. 69<sup>21</sup> 113<sup>5.6</sup>: changed reading or points 15<sup>4</sup> 71<sup>3</sup>: cf. also 48<sup>4</sup>.

*τοῦ μή* with inf. = ה 34<sup>14</sup> 39<sup>2</sup> 69<sup>24</sup> 106<sup>23</sup> 119<sup>37</sup>; = בְּלָי with indic. 10<sup>11</sup>.

ה with infin. otherwise 102<sup>5</sup> (v. above); 30<sup>4</sup> (read otherwise).

In the historical books the *τοῦ* (without *μή*) generally means an original ל; rarely infin. without ל (as Gen. 8<sup>12</sup>, Ex. 2<sup>18</sup> 19<sup>12</sup>, 2 Kings 4<sup>8</sup>); לְמַעַן (Judg. 2<sup>22</sup>); privatively for ה (Gen. 4<sup>13</sup> 23<sup>6</sup> 29<sup>35</sup>, 1 Sam. 25<sup>34</sup>, 1 Kings 15<sup>21</sup>); לְבָלָתִי (2 Sam. 14<sup>14</sup>, 2 K. 23<sup>10</sup>).

\* v. Prof. Moulton in the Expositor for Jan. 1904, on the provincialism of frequent, as opposed to occasional use.

τι Chr. 11<sup>19</sup>); in paraphr. (Ex. 9<sup>28</sup> 14<sup>5</sup>, Ruth 1<sup>12</sup>) and in several Gk. additions, exegetical or substantial.

τοῦ μὴ stands for **כִּי** (so oftenest) or **לְבָلָתִי**; other originals Gen. 31<sup>20</sup> 47<sup>29</sup>, Exod. 7<sup>14</sup>.

τοῦ with inf. is frequent (speaking generally) in Pss. and Prophets (less so in Isai. and Daniel), and some historical books (Chron. 1 Macc.); rare from Exodus to Joshua and in 1 Sam. Hardly found in the Wisdoms (exc. Sir. 50), Song, Ep. Jeremy, Esther, Maccabees 2—4 (In some perhaps, Song, Ep. Jeremy, the scarcity is due to the original or subject).

The translator of Ecclesiastes is punctilious, rarely failing to represent the **ל** by τοῦ, apparently (as his σὺν = **תָּחַת** shows) aiming at literalness first of all.

The translator of Esther is equally careful to avoid τοῦ in spite of great frequency of the **ל** in the original; nor is there any example in the added portions.

The Gk. Esdras besides a few instances of the ordinary τοῦ 5<sup>70</sup> 9<sup>7</sup> (cf. Esdr. B 4<sup>3</sup> 10<sup>10</sup>) 8<sup>79</sup>, has an unusual number of the privative, 4<sup>41</sup> ἐσιώπησε τοῦ λαλεῖν | 5<sup>39</sup> ἐχωρίσθησαν τοῦ ἵερατεύειν | 5<sup>72</sup> εἰργον τοῦ οἰκοδομεῖν (cf. Esdr. B 4<sup>4</sup>) | so 2<sup>28</sup> 5<sup>73</sup>.

**IX** 1 ὑπὲρ τῶν κρυφῶν τοῦ νισοῦ **לְבָנָן** [עַלְמָמוֹת] i.e. **עַלְמָמוֹת** **לְבָנָן**, cf. 46<sup>1</sup>. Elsewhere the Kal of **עַלְם** occurs only in 90<sup>8</sup>.

2 + σοι. So V. PB. AV.

6 καὶ ἀπώλετο ὁ ἀσεβῆς **רְשָׁע** [אָבֵד **חַרְשָׁע**] i.e. **אָבֵד**. Bä. however thinks that the LXX were unwilling to speak of God as a destroyer of men.

7 τ. ἔχ. αἱ ῥομφαῖαι] *The swords of the enemy*, reading **חַרְבָּה** from the LXX point of view the reading should have been **חַרְבָּתִי**; cf. 73<sup>2</sup> ἐμοῦ δὲ...οἱ πόδες 104<sup>17</sup> τοῦ ἐρωδιοῦ ἡ οἰκία; 44<sup>3</sup> 46<sup>5</sup> 89<sup>3</sup>.

**ῥομφ.** said to be a Thracian word, first for a long spear, and then for a great sword (Plummer's St Luke). The LXX supplies the earliest considerable evidence of its use. In Latin it takes two forms *framea* and *rumpia*. (Here the Gk. shows V.

*Inimici* to be gen. s. and *frameæ* nom. pl.) In N.T. only Lk. 2<sup>35</sup> and in Revelation. For other strange words assumed into military nomenclature v. 5<sup>13</sup>.

IX 7 μετ' ἡχοῦς **הַמִּחְרָה**] as some form of the verb (*sonare*) used adverbially; cf. 42<sup>5</sup> 46<sup>4</sup>. “ἐκ μεταφορᾶς τῶν ἀπό τυνος σεισμοῦ συμπιπτουσῶν οἰκιῶν” Theodoret.

8 ἐν κρίσει **טְפִלָּה**] cf. v 10 ἐν εὐκ. **עַל**.

10 καταφυγὴ...βοηθός **מִשְׁגָּב** (bis)] V. *refugium...adjutor*. PB. reverses, *defence...refuge*.

שְׁגָב occurs oftener in Pss. than in all the rest of O.T.; but only in 148<sup>13</sup> (נִψְׁוֹתָה) is the literal meaning recognised; (20<sup>2</sup> ὑπεράσπισαι | 59<sup>2</sup> λύτρωσαι | 59<sup>10, 17, 18</sup> 69<sup>30</sup> ἀντιλαμβάνειν | 91<sup>14</sup> σκεπάσω). Elsewhere in LXX use, literal only in Job 5<sup>11</sup> (?) ἐξεγείροντα | Isai. 2<sup>11, 17</sup> ὑψωθήσεται | Isai. 25<sup>12</sup> (?) (τὸ ὑψός) τῆς καταφυγῆς.

12 ἐπιτηδεύματα] The common LXX rendering of **עֲלֵילוֹת**, **סְלִילָה**, with a more general meaning than the classical. Mil. V. here *studia* (V. often *ad inventiones*), Rom. *mirabilia*. For other originals v. 81<sup>13</sup>.

15 σωτηρίω **בִּישׁוּעָה**] *σωτήριον* practically denotes the same as *σωτηρία*.

16 ἐνεπάγησαν **טְבֻעָה**] so 69<sup>3, 15</sup>, Lam. 2<sup>9</sup>. For other originals v. 32<sup>4</sup> 38<sup>3</sup>.

διαφθορὰ **תְּהִשָּׁשָׁה**] referred to **תְּהִשָּׁשָׁה** *destroy*; so generally: but also = *βόθρος* from **שׁוֹחֵד** *to sink down*.

שׁ is rendered;—103<sup>4</sup>, Jon. 2<sup>7</sup> *φθορά* | Ps. 16<sup>10</sup> 30<sup>10</sup> 35<sup>7</sup> 55<sup>24</sup> (cf. 107<sup>20</sup>) *διαφθορά* | 49<sup>10</sup> *καταφθορά* | 7<sup>16</sup> 94<sup>13</sup> (cf. 57<sup>7</sup>), Prov. 22<sup>14</sup> *βόθρος*.

17 ποιῶν] i.e. **הַשְׁעָר** | *συνελήφθη*] i.e. **נִקְרָא** (Niph.).

ῳδὴ διαψάλματος **הַגִּזְזָרָה**.

18 εἰς τὸν ἄδην] ἄδη is generally declined. The elliptic ἄδον occurs 31<sup>18</sup> 55<sup>16</sup> 115<sup>17</sup>.

19 ἐπιλησθήσεται] 31<sup>13</sup>, Jerem. 20<sup>11</sup>, “Perhaps late in passive sense” (Veitch). Cf. Lev. 7<sup>8(18)</sup> δεχθήσεται also late.

**IX 21** νομοθέτην] i.e. מְזֻרָה, cf. 84<sup>7</sup>.

B. pref. οἱ to ἀνθρ. by slip of the pen.

**X** “In the Sept., Vulg....Pss. ix and x form a single Psalm: and the acrostic arrangement which links together the two Pss., though it is as the text at present stands imperfectly carried out, shows at least that Ps. x is a companion to Ps. ix and designed as its sequel.” Driver, *Par. Psalter*.

**I** ὑπεροφάς חָלְלִים] *shuttest thine eyes.* Cf. Acts 17<sup>30</sup>.

**2** [בְּנֹאות PB. *For his own lust*, reading from v 3.

From Seb. M. *Propter concupiscentiam suam.*

**3** יַדְלָק] PB. *doth persecute*, v. 7<sup>14</sup>.

**3** ἐπαινεῖται, ἐνευλογεῖται] i.e. בָּרָךְ, חָלֵל. The ἐν of ἐνευ. seems to refer the second verb also to ἐν ταῖς ἐπιθ.; cf. use of the verb Gen. 22<sup>18</sup> etc.

The two last words of the v are taken with v 4.

**4** וּבָצָע] SM. “Benedixitque avarum quem execratur Deus.”

PB. “And speaketh good of the covetous whom God abhorreth.”

**4** πληθος נָבָת] SM. “Impius propter elevationem vultus sui, non requirit (Deum).” PB. “The ungodly is so proud, he careth not for God.”

ἐνώπιον αὐτοῦ כָּל מִזְמֹתָיו] free rendering.

**5** βεβηλοῦνται יְחִילוֹ] i.e. niph. of חָלֵל: cf. Ezek. 39<sup>7</sup> חָלֵל βεβηλωθήσεται. “Rend. ‘His ways are always firmly established’...For this signf. of the root חַוֵּל, cf. Job xx. 21, and the derivat. חִיל ‘strength.’ So Rashi....The LXX which renders βεβηλοῦνται wrongly connects with the Rt. חָלֵל.” J. & L.

**ἀνταναιρεῖται μρμ]** Ἀνταναιρεῦν = *take away.* Prov. 8<sup>10</sup> (doublet or addition). Esther XVI E<sup>4</sup> (8<sup>13</sup>) (τὴν εὐχαριστίαν... ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, addition): otherwise only in Pss., and for a variety of words;—10<sup>5</sup> | 46<sup>10</sup> | 51<sup>13</sup> | מְשֻׁבֵּית | 51<sup>13</sup> | לְקָח | 58<sup>9</sup> | 104<sup>29</sup> | 109<sup>23</sup> | חַסְפָּה | 71<sup>7</sup> | יְהָלֵךְ—In a different sense as a variant 82<sup>4</sup> R. for פָּלָטו. NB. (i) the slight

force of the double prepn., (ii) frequency of the word in the Pss. as against rarity outside. Its ready use in paraphrase shows it a familiar word. Originally apparently a commercial figure of cancelling e.g. debt against payment (v. L. & S.). Cf. ἀνθυφαιρεῖν Lev. 27<sup>18</sup>.

Here מָרוּם is taken as a partcp. probably read מָרַם; so הרִים so *lift up, take away*: as Lev. 4<sup>8,19</sup> al = περιαιρέω, (for *lift = remove* cf. 102<sup>25</sup>).

X 5 κατακυριεύστε ] יִפְחַח free rendering: elsewhere paraphrased or altered, v. 12<sup>6</sup> 27<sup>12</sup>.

πάντων τῶν ἔχθρῶν αὐτοῦ ] בְּלִצְׁוֹרְיוֹ...בָּהּ v. 9<sup>7</sup>.

7 + οὐ,—but αὐτοῦ retained.

πικρίας מְרֻמּוֹת] as if from מָרַר, cf. 5<sup>11</sup>.

δόλους ] תְּךָ V. *dolo*, PB. *fraud*, v. 55<sup>12</sup>.

8 μετὰ πλουσίων ] חֶצְרִים i.e. as = עַשְׂירִים, confusion of sound, Bä.; or = בָּאֲרִית substituted from the similar beginning of v 9; cf. 34<sup>11</sup>, Esther 14<sup>13</sup> (C<sup>24</sup>).

ἀποκτεῖναι ] יְהִרְגּוּ Gk. crpt. of ἀποκτείνει. Later τοῦ was inserted. | ἐν ἀποκρύφοις] c. sqq.

חֲלֵכָה] rendered here and v 10 by πένης: but v 14 πτωχός.

ἀποβλέπουσι ] יְצַפּוּ, (66<sup>7</sup> חַצְ' = ἐπιβλέπ.), v. 64<sup>7</sup>.

9 ἀρπάσαι (2<sup>0</sup>) ? Gk. crpt. for -σει. cf. v 8.

בְּרָשְׁתָוּ] c. sqq.

10 ταπεινώσαι αὐτὸν] i.e. יְדַפֵּה (only instance of Kal of דְּכָה in MT.). Pron. supplied.

ἐν τῷ αὐτὸν κατακυριεύσαι ] בְּעִצְמָוֹי transitive; infin. Kal or Piel, uses of עצם not found elsewhere.

“The Masorites read two words חַיל בְּאַיִם... ‘host of afflicted’ ... But not to speak of the anomaly חַיל for the adj. is כָּאַיִם really unknown.” J. & L. Hence PB. “congregation of the poor” in this verse.

11 ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ] הַסְתֵּר פָּנָיו The regular LXX rendg. perhaps from reverence, but also used of Moses Exod. 3<sup>6</sup>, and of Serv. Dni. Isai. 53<sup>3</sup>. So with אַעֲלִים (עַנִּי)

Isai. 1<sup>15</sup> (Ezek. 22<sup>26</sup> of men, *παρεκάλυπτον τοὺς ὁφθ.*), but Lam. 3<sup>56</sup> *κρύψῃς* (*τὰ ὡτα*).

X II τοῦ μὴ βλέπειν **בְּלֹא**.

I4 ἐγκαταλέιπται] i.e. **יַעֲזֵב** Bä.

τοῦ παραδοῦναι αὐτοὺς εἰς χειράς σου] “Patienter agens expectat [Deus] ut tradat eos in manus suas et tollat eos de manibus daemonum.” Arnobius.

I5 καὶ πονηροῦ **עַרְוָה**] cum præc. So V., PB., AV.

ζητηθήσεται, εὑρεθῇ] either taking verbs as niph. and **עַשְׂרָה** as fem.; or (Bä.) 2nd p.s. taken as indefinite pronoun.

PB. *Take away* (**תַּדְרֹשׁ**), free paraphrase.

I6 καὶ εἰς τὸν αἰώνα τοῦ αἰώνος **עַגְּדָה**] The LXX often expand in such a case. Cf. 22<sup>27</sup> 48<sup>15</sup> 72<sup>19</sup> 84<sup>5</sup> 89<sup>30</sup> 111<sup>3,10</sup>.

ἀπολεισθε] i.e. **נַרְבָּאָן**, imperative future, cf. 56<sup>8</sup> *σώσεις* = **מַלְּכָה**.

I7 εἰσήκουσεν **שָׁמַעַת**.

ἐτοιμασίαν **תְּחִין**] taken as subst. Ἐτ. always = a cognate of **בָּנָן**, = *foundation* or *base* 89<sup>15</sup>, 2 Esdr. 2<sup>68</sup> 3<sup>3</sup>, Zech. 5<sup>11</sup>, Ezek. 43<sup>11</sup>. Here, Ps. 65<sup>10</sup>, Nah. 2<sup>3</sup> = *Preparation*.

I8 κρίναι **δρφανῷ**] Dat. commodi. The accusative occurs in this sense 7<sup>9</sup> 43<sup>1</sup> 82<sup>3</sup> with variation of reading.

ἐπὶ **נְמַנָּה**.

XI I **Μεταναστεύον**] Found in the act. voice 52<sup>7</sup> (transitive) and 62<sup>7</sup> (intrans.). From *μετανίστημι* (109<sup>10</sup>) through *μετανάστης* *profugus*. Biel renders *demigro, exulo, secedo*. Suidas here *φεῦγε, μετοίκει*. Pres. imper. either as a verb of going, or with a tone of contempt.

ἐπὶ τὰ δρη ὡς **הַרְכָּם**] i.e. **בְּמָמוֹן** or (Bä.) **בְּמָמוֹן**.

2 σκοτομήνῃ **בְּמוֹאָפָל**] “Nox illunis quando luna non lucet” Biel, who quotes *βαρεῖα νὺξ η ἀσέληνος* (Hesych.). Here only in LXX, but in other translators for **חַשְׁךְ, נַשְׁךְ, אָפָל**: v. L. & S.

εἰς φαρέτραν **עַלְיָהָה**] Conject. to suit context; so V., PB. Cf. 21<sup>13</sup>.

3 ἀ κατηρτίσω καθεῖλον **הַשְׁתֹּות יְהָרְסֹן**] i.e. (Bä.) **בְּשַׁתּוֹת**.

וְהַרְסֵנוּ assuming a rare use of the article (before verb, expressing relative).

XI 4 + εἰς τὸν πένητα] from 10<sup>8</sup>; so V., PB.

5 καὶ τὸν ἀσεβῆ] c. præc. A reads ἀσεβῆν here; μονογενῆν in 22<sup>21</sup> 35<sup>17</sup>.

6 δὲ...ψυχήν σὴνανα נְפָשׁוֹן] The gender of the verb ignored and subject and object interchanged. Bä. thinks that to avoid imputing hatred to God, LXX took **π** with the following word as the article, to which use (art. with suffix) there are a few parallels.

XII 2 + με with V.; PB. | ἐκλέλοιπεν גָּמָר] v. 7<sup>10</sup>.

3 χέλη **שְׁפָת**] i.e. שְׁפָתִי as **v** 4. Probably accus. by a bald Hebraism without construction; cf. 63<sup>6</sup> (if στόμα be read). In such cases the dat. is the more usual rendering, 66<sup>17</sup> τῷ στόματί μου | 69<sup>14</sup> τῇ προσευχῇ | 76<sup>6</sup> 77<sup>3</sup> ταῖς χερσὶ | 77<sup>1</sup> 142<sup>2</sup> φωνῇ μου | 109<sup>2.3</sup> γλώσσῃ, λόγοις | 119<sup>75</sup> ἀληθείᾳ.

5 τὴν γλώσσαν ἡμῶν **לְלִשְׁנָנוּ**] as = אַת (Aram.).

παρ' ἡμῶν **וְתָחַנְנוּ**] παρὰ with gen. naturally = מָאת (22<sup>26</sup>).

6 ταλαιπωρίας **שְׁדָה**] v. 17<sup>9</sup>.

παρρησιάσομαι **יִפְחַת**] i.e. עִזְבָּנָה, confusion of gutturals; cf. 94<sup>1</sup> ἐπαρρησιάσατο **הַוְפִּיעַ**. Παρρ. is found only in these two places of Pss. where V. has *fiducialiter* agam (Isai. 12<sup>2</sup>), *libere* egit; and the idea of speech seems imperceptible, as Job 22<sup>26</sup> (חַתְּנָה), and often in παρρησία. Elsewhere it is very prominent and the verb almost = boast. Prov. 20<sup>9</sup> τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἀμαρτιῶν. Cant. 8<sup>10</sup> ἡ νύμφη παρρησιάζεται (stage direction). Sir. 6<sup>11</sup> ἐπὶ τοὺς οἰκέτας παρρησιάσεται (i.e. (?) make free in giving orders).

7 δοκίμιον **בְּעִילִי**] Deissm. shows from the phrase χρυσοῦ δοκίμιον (-είον) recurring in papyri (in one duplicate deed replaced by χρ. δοκίμον), that δοκίμιος is an alternate form of δόκιμος, comparing ἐλευθέριος, καθάριος [Esdras A 1<sup>(31)29</sup> δευτέριον] and distinguishing from the δοκίμιον = δοκιμεῖον of Prov. 27<sup>21</sup>. 'Αργ. δοκίμιον is then here *genuine silver* and δοκ. either a

paraphr. of בָּלְלִיל or a substitute for its unknown meaning. He points out altern. readings -μίον in Chr. 29<sup>4</sup>, -μιον Zach. 11<sup>13</sup> for -μον, -μον. That γῆ is then only a mechanical rendering of גַּם לְלִיל; for the interpretation v. the commentaries. The same puzzle was before the LXX as now, and they give no help for solution. Mil. V. *probatum*. Rom. omits.

**XII 8 φυλάξεις ἡμᾶς ἕτησμαρμ**] person accommodated to next verbal suffix as read.

**διατηρήσεις ἡμᾶς תְּצִרְנוּ**] i.e. נָצַר.

Here alone of the Pss. is given its simple meaning, which might even here be from the context to suit φυλάξεις. The usual rendering is ἐκζητεῖν or some word of similar meaning, as 25<sup>10</sup> 31<sup>24</sup> 105<sup>45</sup> and frequently in Ps. 119. It is turned 25<sup>21</sup> by ἐκολλῶντο | 34<sup>14</sup> παῦσον | 40<sup>12</sup> ἀντελάβοντο | 140<sup>1</sup> βῦσαι, also it is referred to צְרוּ in 32<sup>7</sup>, 141<sup>3</sup> (*περιοχὴ*). In other books it is regularly rendered by τηρεῖν, φυλάσσειν. It seems impossible that the translator should have been quite unaware of the true meaning of נָצַר, not so much from this passage where it might be a conjecture, as from its rendering in Exod. 34<sup>7</sup>, a passage which has influenced him elsewhere. His favourite rendering of ἐκζητεῖν etc. is gained from an Arabic root.

**ταύτης καὶ εἰς**] i.e. נָצַר Bä.

**9 + σου.**

**ἐπολυώρησας ηλίος**] i.e. נָצַר (Isai. 46<sup>6</sup>) accommodating meaning to context. “Thou hast prospered” Bä. The word recurs in 138<sup>3</sup> for תְּרַהֲבַנִּי; and as an alternative with εὐλογήσει in Dt. 30<sup>9</sup> for הוּהוּתִירְךָ. The termination originally comes from ἄρα *cura* as in δλιγωρεῖν. Hesych. πολυωρεῖν, πολλὴν φροντίδα ποιεῖται, ἐναντίον δέ ἐστι τὸ δλιγωρεῖν, δλίγον φροντίζειν. “To pay much attention, take great care” L. & S. There is however a word πολύωρος, *many seasons old*; and from this (as if referring to *plentiful seasons*) and the analogy of πληθωρεῖσθαι the word seems in the three LXX passages to have the meaning “make abundant, fruitful to overflowing.”

**XII 9** “When they are exalted the children of men are put to rebuke” PB. from SM. “Cum exaltantur in ignominia sunt filii hominum.”

**XIII 2** ἐπιλήσῃ...ἀποστρέψεις [חַסְתִּיר...תְשַׁכְּחַנִּי] v. 10<sup>11</sup>. The same tenses as the Hebrew. Some MSS however with the Horol. read ἀποστρέψεις. Mil. Rom. *oblivisceris*. V. (present use) *oblivisceris*\*.

3 ἡμέρας μέμιν] Horol. with some MSS ἡμέρας καὶ νυκτός (understanding 'ι to mean *by 24 hours at a time* Bä.), PB. omits.

4 τοὺς δόθαλμούς ιιν] B alone omits *μου*.

6 + καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου, with V., PB. from 7<sup>18</sup>.

**XIV 1** + ψαλμός.

+ (at end) οὐκ ἔστιν ἔως ἐνὸς from v 3, with V., PB.

2 συνιών] “συνιοῦσι belongs to a root *συνιέω* from which also we find an infin. *συνιεῖν* in Theogn. 565; the participle which is peculiarly common in LXX (1 Chron. 25<sup>7</sup>, 2 Chron. 34<sup>12</sup>, Ps. 40<sup>2</sup>, Jer. 20<sup>12</sup>) is perhaps more correctly written *συνίων* from *συνίω*, cf. ἥφιε Mk. 1<sup>34</sup>, ξύνιον Il. 1<sup>273</sup>.” W-M.

3 + τάφος—end of v. So V., PB. probably from Rom. 3<sup>13-18</sup>.

The following is the analysis of the sources (mainly Frankel's):

τάφος—έδολιοῦσαν 5<sup>10</sup>.

ὶδε—χ. αὐτῶν 140<sup>4</sup>.

ῶν†—γέμει 10<sup>7</sup>.

όξεις—ἔγνωσαν Isai. 59<sup>7,8</sup>.

οὐκ ἔστι—όφθ. αὐτῶν Ps. 36<sup>1</sup>.

\* ‘The Solesmes Antiphonary accents as Rouen *oblivisceris*. On the other hand the vernacular Sarum *Prymer* of A.D. 1400 has “How long forgettest thou etc.” Roman *Missal* (Introit Ps. 1st S. aft. *Pent.*) *oblivisceris*, and so the *Graduals* (Solesmes, Mechlin, Ratisbon) but the Lyons *Gradual* and that edited by *La Feillée* have *oblivisceris*.’ A.M.Y.B. v. 28<sup>3</sup> 73<sup>16</sup>.

† For ὡν “R<sup>vid</sup>” (Sw. 1889 but not 1896) has *αν* (i.e. ἀν), so has R in v 5 δικαίαν for gen. pl. and 18<sup>36</sup> ἀνάρθωσεν for ἀνώρ. v. 34<sup>13</sup>.

**XIV 4** βρώσει ἄρτου ἀκλονή [אַכְלָוּ לְחַמְּ] as subst. 'We should expect the cogn. acc. (like flee (with) the fleeing of the sword), so the nearest word would be אַכְלָלָן; but in actual usage אַכְלָלָן is food, not the act of eating. Probably merely a paraphrase of MT.' *D.* Cf. Gen. 31<sup>15</sup> καταβρώσει κατέφαγε.

5 + οὐδὲ οὐκ ἦν φόβος so V., PB.

7 ἀγαλλιάσθω...εὐφρανθήτω] Mil. *lætetur...exultet*, V. *exultabit...lætabitur* fut. with several Gk. MSS, from 53<sup>7</sup> (LXX).

**XV 4** ἔξουδένωται [נִבְנָה] i.e. נִבְנָה perfect = perfect, as usual where there is a Gk. pf.; or with MT. ptcp. = pf. as 22<sup>16</sup> 40<sup>8</sup> 54<sup>2</sup> 112<sup>8</sup> (once Gk. pf. = Hebr. fut. 10<sup>14</sup>); = ἔξουδενωμένος ἐστί, "is a despicable person."

πονηρεύμενος [מַמְנָמָן] free rendering. PB. applies the two disparaging epithets coordinately to the good man as being such ἐνώπιον αὐτοῦ in his own eyes.

τῷ πλησίον αὐτοῦ] i.e. עַדְתָּךְ. V. *proximo suo*. PB. *to his neighbour* followed by the doublet, *though it were to his own hindrance*, cf. 22<sup>13</sup> 47<sup>10</sup> 84<sup>8</sup>.

**XVI 1** στηλογραφία [מְכַתֵּם] as from כתם akin to כתב but confined to incised writing (Delitzsch), which was most familiar on στῆλαι, cf. 1 Macc. 14<sup>27</sup>, 3 Macc. 2<sup>27</sup>.

κύριε [לְךָ].

2 εἶπα] i.e. פָּרָמָא, a pointing now generally accepted (mit aramäischer Aussprache, Bä.). PB. accepting MT. adds *O my soul*, following SM. *Dixisti (O anima mea)*.

Κύριός μου [אָדָנָא] *al.* θεός. V. *Deus meus*, PB. *My God.*

ἀγαθῶν] Outside Proverbs ἀγαθῶν is mostly neuter, and very rarely personal; in the Pss. so only 73<sup>1</sup> 118<sup>1-4.29</sup> 135<sup>3</sup> 136<sup>1</sup> 143<sup>10</sup> (in 143<sup>10</sup> of the Lord's Spirit: in the other places of the Lord). As masc. adj. 45<sup>2</sup>, fem. 34<sup>13</sup> 36<sup>5</sup>. טוב is the only original in Pss.

3 τοῖς ἀγίοις...ἐν αὐτοῖς] Literal rendering.

**XVI 2. 3** Such sense as the LXX are able to make of this difficult passage differs naturally at various points from later renderings.

ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις [טובה בְּעָלִיךְ] Free paraphr. The clause is omitted by B.

ἐν τῷ γῇ αὐτῷ ἔθαυμάστωσεν [בָּאָרֶץ הַמָּה וְאָדָרִי] Bā. thus divides—**בָּאָרֶץ** **מֵהָאָדָר**—**יְהוָה**, which has considerable support though not in the uncial mss.

τὰ θελήματα αὐτού] i.e. **חַפְצָיו** or **חַפְצָו**. Latt. *Voluntates meas.*

4 ἐπληθύνθησαν] ‘gender neglected as often in Hebr. when the verb stands first.’ *D.*

μετὰ ταῦτα ἐτάχυναν] i.e. **אַחֲרֵי**. PB. takes this as relative clause, **אַחֲר** as = **אַל** **אַחֲר**; and Kal = Piel: following SM. *qui festinant ad deum alienum.*

οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν [בְּלֹא סִירֵ נְסִיכָהֶם] There are often cases in which it is impossible to be sure how LXX got a rendering; whether they confused, or paraphrased, or had something different. A confusion with (i **כָּנָם** (1 Chron. 22<sup>2</sup>) is perhaps the least improbable suggestion to be made.’ *D.*

μυησθῶ **אַשְׁלָשָׁה**] Here alone of Pss. **μιμν.** stands for anything but **זְכָר**.

5 ἀποκαθιστῶν [תָוִמֵּיךְ] cf. 17<sup>5</sup> *κατάρτισαι*. The translator seems to have a different view of the central meaning from the accepted one. Gen. 48<sup>17</sup> **ת** = **ἀντελάβετο**. **Ἀποκαθ.** = *restore*, cf. Gen. 23<sup>16</sup> **שְׁקָל**, 29<sup>3</sup> **חַשִּׁיב**.

“Weighty authority for some forms from *ἱστάω*” W-M.

6 σχοινία [חַבְלִים] so 78<sup>55</sup> 119<sup>61</sup> 140<sup>6</sup>.

ἡ κληρονομία μου] i.e. **נִתְחַזֵּק**. Cf. v 2.

7 ἔτι δὲ καὶ ἔως **ἡ**] cf. 18<sup>40</sup>. V. *insuper et usque ad.*

8 προορώμην [שְׁוִיתִי] i.e. = **προωρώμην**. **Ορᾶν** is chosen as more reverent than **θέσθαι**. Middle in act. sense. **πρὸς** of place, (St Peter however derives the time meaning (Acts 2<sup>31</sup>). Cf. 54<sup>5</sup> οὐ προέθεντο (**שָׁמָנוּ**) τὸν θεὸν ἐνώπιον αὐτῶν | 119<sup>30</sup> (Symm.) **προέταξα** (**שְׁוִיתִי**), but V. Acts 2<sup>25</sup> *providebam*, A.V. *foresaw*.

**XVI** 9 ἡ γλῶσσά μου [כְּבוֹדִי] interpreted. But [30<sup>13</sup>] 57<sup>9</sup>  
108<sup>2</sup> δόξα μου. **כ'** = ἡ δόξα μου.

**XI** διαφθοράν תְּחַשׁ] v. 9<sup>16</sup>.

**XII** ἐγνώσας μοι תְּוִיעַנִי] so always, exc. that in 144<sup>3</sup> passive = kal. v. 21<sup>3</sup>.

πληρώσεις με εὐφροσύνης תְּחַקְמָשׁ] Paraphr. or, according to the not improbable view quoted by Biel,  $\mu\epsilon$  is intruded and πληρώσεις a subst. sing. or plur. But the  $\mu\epsilon$  appears in Acts 2<sup>28</sup>. Al. εὐφροσύνην.

**XVII** I τῆς δικαιοσύνης μου קְדַצְ] 16<sup>6</sup>.

οὐκ ἐν χείλεσι δολίοις] which goeth not out of feigned lips.

2 ἔξελθοι, ιδέτωσαν] opt., imper. and future often alternate for variety of style 70<sup>3, 4, 5</sup> 109<sup>7, 8</sup>, Gen. 27<sup>28, 29</sup>, Dt. 28<sup>34, 35</sup>, Job 5<sup>4, 14</sup>.

ἔξερχομαι always stands for orig. ιταζ in Pss. The pres. stem occurs only in Sam. 23<sup>15</sup>.

οἱ ὀφθ. μου עַנִּיך] cf. 119<sup>37</sup>. PsR. *oc. mei*, V. *oc. tui*.

3 οὐχ εὑρέθη ἐν ἔμοι ἀδικίᾳ] i.e. בְּלֹת חֲטֹאת אָדָם Bä.

3. 4 λαλήσῃ יְעַבֵּר] i.e. בָּרַךְ Hiph. (Bä.) “Send over the lips,” “utter.” Or יִאָמֵר J. & L.

ל as sign of direct object, 12<sup>5, 9</sup> 29<sup>10</sup> 44<sup>4</sup> 73<sup>18</sup> 132<sup>1</sup> 135<sup>11</sup> 136<sup>23</sup> 139<sup>2</sup>, an Aramaic use, but there are also cases in the Hebr. of O.T. On the other hand v. 21<sup>9</sup>.

λόγους בְּרַב] so V., PB. plur.

4 ἐφύλαξα ὄδοντος σκληρὰς פְּרִיז [שְׁמָרָתִי אֶרְחֹות] ἐφύλ. = ἐφυλαξάμην. *I have guarded against.* v. L. & S. φυλάσσω II 4.

σκληρὰς] cruel. “I have shunned the ways of cruelty.” V. *ego custodivi vias duras.* Both Greek and Latin seem more often understood of austerity, or else submission to God’s guidance, “I have kept to ways of hardship.” Apolin. turns σκληρὰς by ἀτρίπτος, “Untrodden by the world.” Augustin “e. c. v. laboriosas mortalitatis humanæ et passionis.”

SM. “Propter operationes hominum (quæ sunt) contra verbum labiorum tuorum ego observavi vias dissipatoris,” followed by PB.

**XVII 6** ἐκέκραξα [קָרָאַתִּיךְ] lost in the following Bä.

**7** + ἐπὶ σὲ V., PB.

**8** κόρην אִישׁוֹן בַּת so V., PB. render by one word, cf. 19<sup>11</sup> κηρίον.

**9** τῶν ταλαιπωρησάντων με [שְׁדוֹנִי] /ταλαιπωρὸς frequently renders √שׁוד, -ρὸς 137<sup>8</sup>, Judges A 5<sup>27</sup>, Isai. 33<sup>1</sup>; -ρία Ps. 12<sup>6</sup> 32<sup>4</sup>; common thus in Job and Prophets. Other originals of the Gk. root in Pss. are (-ρεῖν intrans.) 38<sup>7</sup> | נְעִוִתִי | (-ρία) 40<sup>3</sup> 69<sup>21</sup> | 88<sup>19</sup> | 140<sup>11</sup> חָשֵׁךְ אָנוֹשָׁה | שָׁאוֹן. The only near synonym used for rendering √שׁוד is in Nah. 3<sup>7</sup>, δειλαία = שִׁׁדְּךָ.

**τὴν ψυχήν μου** [בְּנֶפֶשׁ...עָלֵי] LXX often treat בְּ as negligible. With object as here 27<sup>4</sup> 42<sup>11</sup> 49<sup>12</sup> 50<sup>19.23</sup> 51<sup>8</sup> 60<sup>2</sup>; with subject 44<sup>20</sup>; vocative 62<sup>9</sup>; predicate 68<sup>5</sup>; also 118<sup>7</sup> 146<sup>5</sup> (unless simple paraphr.).

**י** **τὴν ψυχήν μου** [הַנֶּפֶשׁ עַלְיָהּ] as periphr. for נֶפֶשׁ, PB. agrees in not taking אַיִבִי with בְּ; rendering “to take away my soul” (lit. “against my soul”).

**10** τὸ στ. αὐ. ἐλάλησεν [פִּימָו דָבָרָו] so V., PB.

**11** ἐκβάλλοντες or rather ἐκβαλλόντες] apply. an unscholarly spelling of 2nd Aor., frequent in mss, Gen. 37<sup>22</sup> [1 Sam. 14<sup>42</sup> Oxf. ed.], 2 Kings 4<sup>41</sup>, Sir. 28<sup>9</sup>, Mt. 25<sup>30</sup>. v. also variants 2<sup>7</sup> 19<sup>3</sup> (λ for λλ); 8<sup>6</sup> 28<sup>7</sup> 30<sup>5</sup> 38<sup>19</sup> (λλ for λ).

**ἐκβ. με** אָשְׁרָנוּ [אָשְׁרָנִי] i.e. (Aram.) J. & L., or Bä. “Projicientes me extra civitatem, nunc circumdederunt me in cruce.” Aug.

“Casting their eyes down” seems peculiar to PB.

**12** ὑπέλαβόν με [דְּמִינוּ] i.e. So rendered 48<sup>10</sup> 50<sup>21</sup>, cf. ὑπ. for 73<sup>16</sup>, “They imagined me, i.e. thought of me as a lion thinks of its victim,” cf. the less harsh use of λογίζομαι 144<sup>3</sup>, and v. on 68<sup>17</sup>. V. easily misunderstanding renders here and 48<sup>10</sup> by *suscipio*.

**13** ὑποσκέλισον [הַכְּרִיעַהוּ] Suidas τῆς ὁρμῆς κώλυσον. Biel “supplanto, supposito crure dejicio.” PsR. *subverte*, V. *supplanta*. A genuine Greek word, its familiarity shown by use

for a variety of originals and in paraphrase (cf. 10<sup>5</sup> ἀνταναιρεῖν), the literal meaning is often out of sight. (The simple σκελίζω Jerem. 10<sup>18</sup>.) πτερνίζω (Gen. 27<sup>36</sup>), πτερνισμὸς with the same meaning seem translators' coinage to represent ✓עַכְבָּ, for which with few exceptions πτ. and cognates stand. v. 41<sup>10</sup>.

**XVII 13** ῥομφαίαν σου] in apposition to ψυχήν, “Anima enim mea framea tua est quam assumpsit manus tua.” Aug.

**14** ἀπὸ ἔχθρῶν ממתים 1<sup>o</sup>.

ἀπολύων 2<sup>o</sup> ממתים] Gk. crpt. of ἀπὸ ὀλίγων (which is read by Horol. Latt. with most mss) which again comes from association of the phrase מתי מספְר (Bā.) ; or = ἀπολλύων i.e. מְמִתָּם (J. & L.).

ἀπὸ γῆς מחלֶד.

διαμέριστον] i.e. מְלָקָם.

ἐπλήσθη] i.e. מְלָאָת.

ἔχορτάσθησαν νεῖσαν] i.e. νιῶν. Rom. *saturati sunt porcina*, Mil. 1619 *saturati sunt filiis eorum*, Mil. 1841 *sat. s. filii eorū*, V. *sat. s. filiis*. The Gk. crpt. was no doubt facilitated by Isai. 66<sup>17</sup>, 2 M. 6<sup>18</sup> etc. “Not only give way to unlawful pleasures but have full satisfaction in them.” Aug. gives it another turn, “Saturati sunt immunditia conculcantes margaritas sermonum Dei.”

**15** ὀφθήσομαι τῷ προσώπῳ σου אָזֹה פְנֵיךְ] is only found Kal in MT. A neuter sense is given to the verb to avoid seeming irreverence ; cf. 42<sup>3</sup> 63<sup>3</sup>, Exod. 24<sup>11</sup>. (But in Exod. 10<sup>28,29</sup> twice out of 3 times is the same change in the case of men ; cf. Ps. 10<sup>11</sup>.)

ἐν τῷ ὀφθῆναι בְּהִקְיָן] The expressions of this verse are softened from a feeling of reverence which however acts unequally ; e.g. 84<sup>8</sup> it is MT. that softens, LXX have ὀφθήσεται ὁ θεὸς τῶν θεῶν.

חִכְוָנְתָךְ] SM. *ad similitudinem tuam*, PB. *after thy likeness*.

**XVIII 1** τῷ παιδὶ יַעֲבֹר] Gen. 24<sup>2</sup> etc. Παῖς though used quite generally for *slave* in LXX is naturally a word of

more equality and social intercourse than δοῦλος. In N.T. it is used (1) of age (Mt. 2<sup>16</sup> 17<sup>18</sup> 21<sup>15</sup>, Lk. 2<sup>43</sup> 8<sup>51,54</sup> 9<sup>42</sup>, Jn. 4<sup>51</sup>, Acts 20<sup>12</sup>); (2) in O.T. expressions (Mt. 12<sup>18</sup>, Lk. 1<sup>54,59</sup>, Acts 3<sup>13,26</sup> 4<sup>25,27,30</sup>): (3) of a favourite personal attendant Mt. 8<sup>6</sup>, Lk. 7<sup>7</sup>; of courtiers Mt. 14<sup>2</sup>; in relation to a fellow-servant Lk. 12<sup>45</sup>; in conversation with a son of the house Lk. 15<sup>26</sup>.

**XVIII 3** A cluster of exx. of the LXX paraphr. of metaphor στερέωμά μου | סָלָע | καταφυγή μου | מִצְוָה | βοηθός μου | צָרֵי | ὑπερασπιστής μου | מַגְנִי | ἀντιλήπτωρ μου | מִשְׁגָּבִי | מַגְנִי . Kέρας alone is retained simply.

**στερέωμα.** Though in Pent. applied only to the sky, Gen. 1<sup>6</sup> etc. Ps. 19<sup>1</sup> (cf. Ps. 136<sup>6</sup>) | Exod. 24<sup>10</sup> | Dt. 33<sup>26</sup> עצם הַשְׁמִים | רְקִיעַ | עַצְם הַשְׁמִים | Dt. 33<sup>26</sup> שָׁחָקִים, it retains the general meaning of *firmamentum* Ps. 73<sup>6</sup>, Esther 9<sup>29</sup>, 1 M. 9<sup>14</sup>.

ὑπερασπιστής [cf. Gen. 15<sup>1</sup> ὑπερασπίζω σου = מַגְנִי | Dt. 33<sup>29</sup>]. This subst. is frequent in Pss., including 2 Sam. 22; otherwise only an uncertain reading 4 Macc. 3<sup>12</sup>. Fem. ὑπερασπίστεια 4 M. 14<sup>29</sup>. The original is always מַגְנִי except Ps. 27<sup>1</sup> 28<sup>8</sup> 31<sup>3,5</sup> and (?) 71<sup>3</sup> and 40<sup>18</sup> מַפְלָט. The verb -ίζω is more widely spread; v. also ν 36.

4 αἰνῶν] i.e. מַהְלָל.

5. 6 ῥάβνες] i.e. (if the LXX vocalized as the Massorites did afterwards), reading חַבְלִי and deriving this from חַבְלִי (cf. Acts 2<sup>24</sup>) and not חַבְלָה.

7 + ἀγίου V., PB.

8 ὡργίσθη αὐτοῖς ὁ θεός [חרה לו] LXX taking verb as personal refer the dat. to the foundations. V. *iratus est eis* (om. ὁ θεός), PsR. *ir. e. eis Deus*.

9 B. ἐναντίον αὐτοῦ, the rest ἀπὸ προσώπου αὐτοῦ] מִפְנִי i.e. מִפְנִי, or possibly as more reverent.

κατεψλόγισεν] ἀπ. λεγ. and the reading varies; φλογίζω 97<sup>3</sup>, Exod. 9<sup>24</sup>.

11 χερουβίν] the Aramaic plural retained in the Anglican Te Deum, though apparently now abandoned by both Latin

and Greek Churches. Of the form *Cherubins* reprinted here in the *Par. Psr.* from the Annexed Book, Driver says “*Cherubin* is here a *singular* form obtained through the Fr. *cherubin*, Ital. *cherubino*. So often in Old English”; then again the Romance forms in *-in-* were (v. Murray’s Dict. s.v.) formed originally on the Aram. plur. form.

**XVIII 12** **ἀέρων** **שְׁקִינִים**] Plur. of *ἀ.* only here (B in || Sam. has *ἀέρος*); not classical; “*ὑπὲρ εὐκρασίας ἀέρων*” Lit. St James, Fragm. Anc. Egyp. Lit., Hammond (Supplement). ‘*Ἄήρ* recurs only 2 M. 5<sup>2</sup> and 8 times in Wisd.

**13** **τηλαυγήσεως** **תְּנַגְּנָה**] The special force of *τῆλε* is lost for the most part in *τηλαυγής* and derivv., v. especially Lev. 13<sup>2,4</sup> etc. of spots of leprosy; Ps. 19<sup>9</sup> *ἡ ἐντολὴ κυρίου τ.*

**αι νεφέλαι** **עַבְיוֹן**] Mil. [*in conspectu*] *nubes ejus*, Rom. V. [*in conspectu*] *ejus nubes*. | *וְגַם אָנָּתְּרֹן π.*] Lev. 16<sup>12</sup>.

**14** **ἐξ οὐρανοῦ** **בְּשָׁמִים**] so V., PB. with Sam. (מִן־שָׁמָיִם). “Many cases of **נ** and **ב** confused in LXX; a very good ex. in Ez. 48<sup>29</sup> (LXX certainly right; and of course RV. ‘for’ implicitly adopts the correction; see Ez. 45<sup>1</sup> 47<sup>22</sup>)” *D.* v. his Sam. p. lxviii. And v. Introd. p. xix.

At end LXX om. with Sam. and PsR. **שְׁאָ... בְּרֵד**. V. supplies.

**15** **βέλη** **צָחִיז**] Latt. *sagittas suas*.

**ἐπλήθυνεν** **רָב**] *ר* a form not found else in this sense.

**16** **ἐμπνευστις**] *ἄπ. λεγ.* ‘*Εμπνεῦν*’ Wisd. 15<sup>11</sup> of God’s in-breathing; often in Joshua *πᾶν ἐμπνέον*, Acts 9<sup>1</sup> of anger.

**17** **προσέλαβε**, al. **προσελάβετό με** **יִמְשְׁנֵי**] Exod. 2<sup>10</sup> (Kal) = *ἀνειλόμην*. *προσέλαβε* *ἐξ.* can hardly be other than a slip; all but B p.m. seem to have the other reading.

**21** + (ad init.) **ρύστεται με** *ἐξ ἔχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με* from v 18: not Latt.

**23** **ἀπέστησαν**] Gk. crpt. for *-σα*. Latt. *repuli*.

**24** **ἄμωμος** **תְּמִימִים**] Variously by V. *immaculatus*, *impollutus*, and PB. *uncorrupt*, *undefiled*. Lev. 1<sup>3</sup> etc. *without blemish*, of animals for sacrifice (where a neg. rendering is

natural), but the similarity of form may have suggested it. v. 78<sup>72</sup>.

**XVIII 26 ὁσιωθήσῃ]** else only Wisd. 6<sup>10</sup>, where the wording recalls this place, *οἱ γὰρ φυλάξαντες ὁσίως τὰ ὁσια ὁσιωθήσονται*.

27 ἐκλεκτοῦ **נֶבֶר** [See *Lex.* בָּר (1 Chr. 7<sup>20</sup> 9<sup>22</sup> 16<sup>41</sup>, Neh. 5<sup>18</sup>), and Concord. s.v. ἐκλ.; often by error, e.g. Cant. 6<sup>9(10)</sup>, Isai. 49<sup>2</sup>, Am. 5<sup>11</sup>, 1 K. 4<sup>23</sup> (5<sup>3</sup>). So Aq. in Ps. 2<sup>11</sup> ἐκλεκτῶς for בָּר; and LXX for בָּר (בר) Ez. 19<sup>14</sup>.] *D.*

30 ῥυσθήσομαι **רַזְאָן**] taken as *run away, escape*, forcing the following construction (cf. 7<sup>5</sup>). Perhaps chosen for similar sound.

ἀπὸ πειρατηρίου **נְדוֹד**] Gen. 49<sup>19</sup>, Job 19<sup>12</sup>; cf. Job 25<sup>3</sup>, Hos. 6<sup>10(9)</sup>. V. misunderstanding renders *a temptation*, which is figuratively appropriate.

31 ὁ θεὸς...ἡ ὁδὸς αὐτοῦ] the pendant case retained, as 90<sup>10</sup> 103<sup>15</sup> 107<sup>5</sup> 118<sup>22</sup>, Josh. 22<sup>30</sup>; (on the other hand v. 9<sup>7</sup> 10<sup>5</sup>).

+ μου.

32 θεός 2<sup>0</sup>] **רוֹצֵ** v. 19<sup>15</sup>.

33 ὁ περιζωνύων...καὶ οὐθέτο] following Hebrew syntax; cf. Rev. 3<sup>7</sup>, and contrast v. 34.

35 οὐθεν **הַחֲנָן**] i.e. **הַחֲנָן**.

36 ὑπερασπισμόν **מְגַנֵּן**] v. v 3. Also in || Sam., Sir. 31 (34)<sup>16</sup>, Lam. 3<sup>16</sup>; cf. rendg. of אָוֹר by φωτισμός 27<sup>1</sup>.

ἡ παιδεία σου] i.e. **עַנְוָתֶךָ**. V. *Disciplina tua*, PB. *Thy loving correction.*

There is clearly a doublet here. The last line comes from Theodotion (reading **תְּלִינִי**); ἀνώρθωσε may come from a rendering of **הַכְעָדָנִי**. Rom. has not the line *et disciplina tua correxit me in finem* (V.); Mil. has in it *stabilivit* for *correxit*.

\*+ εἰς τέλος. Perhaps = **לְנִצְחָה** (Bā.) as usual; or = **סָלָה** (Swete Introd. p. 449), a rendering found in Theodotion.

\* If the doublet **ἡ π. σ. ἀνώρ. με** were noted in a central margin the εἰς τὸ τέλος of 19<sup>1</sup> might have been picked up with it, the τὸ omitted as in

**XVIII** 38 ἐκλιπώσιν] i.e. בָּלָתֶם.

40 + πάντας. PsR. not V.

It is curious to compare for length Hebr. and Gk. of the 2nd line; συνεπόδισας [πάντας] τοὺς ἐπανισταμένους ἐπ' ἐμὲ ὑποκάτω μου : תְּכַרְעֵקְמִי תְּחַפֵּי.

V. for συνεπόδ., *supplantasti*, misunderstanding figure.

41 ἔξωλέθρευσας אָצְמִיתָם.

43 λεανῶ αὐτούς אָרִיקָם. Reading with Sam. מְאָרִיקָם.

45 εἰς ἀκοὴν ὡτίουν] Sir. 43<sup>24</sup>. “Speech of common life used diminutives for most parts of the body, *ρινία*, *οὐμάτιον*, *στηθίδιον*, *χελύνιον*.” (Quoted in Grimm-Thayer.) Like most of these ὡτίουν is of a visible, i.e. external member. So Dt. 15<sup>17</sup>, Mt. 26<sup>51</sup> (|| Mk., Jn., but Lk. οὐσ), and the frequent ὡτίουν ἀποκαλύπτειν (Isai. 50<sup>4</sup> προσέθηκεν ὡτίουν). Perhaps the phrase of the Ps. would have a popular or proverbial ring.

46 ἐπαλαιώθησαν] i.e. יָבֵל, cf. 32<sup>3</sup> 49<sup>15</sup> 102<sup>7</sup> Bä.

ἐχάλαναν וַיַּחֲרָנוּ] i.e. reading as Sam. יְחַנֵּרוּ (Aram.).

ἀπὸ τῶν τρίβων αὐτῶν מִמְסְגּוֹתֵיהֶם i.e. מִמְסָלוֹתֵיהֶם.

49 ἐξ ἐχθρῶν ὀργιλῶν] i.e. מְאַבְּבִיָּאָף: V. “de inimicis meis iracundis”; PB. “From my *cruel* enemies.”

**XIX** I διηγούνται מִסְפָּרִים] Gen. 24<sup>66</sup> 40<sup>9</sup>.

3 ἐρεύγεται עִבִּי] (a) so ἔξερ. 119<sup>171</sup> 145<sup>7</sup>; and otherwise of speaking 45<sup>1</sup> רְחֵץ (Mt. 13<sup>35</sup> for φθέγξομαι of LXX). (b) Of a lion's roaring, שָׁנָן Hos. 11<sup>10</sup>, Amos 3<sup>4,8</sup>, Ezek. 22<sup>25</sup> A; so 1 M. 3<sup>4</sup>. (Some such meaning seems original, Lat. *rugio* L. & S.) (c) In primary meaning of *disgorge* Lev. 11<sup>10</sup> || *al.* for שְׁרֵשׁ; for פּוֹק Ps. 144<sup>13</sup>.

4 ὡν anticipating αὐτῶν. Anteced. οὐρανοί, στερέωμα, ημέρα, νύξ. “They have no speech or words and their voices are inaudible; but all the same (v 5).”

οὐχι perh. here to emphasise that the negative is not = μή.

the usual phrase of the body of the Psalms. The addition from 94<sup>14</sup> to 95<sup>4</sup> would imply columns of the length wanted, if the length of the words themselves is taken into account.

**XIX 5** ὁ φθόγγος αὐ. **Μὴ**] of a musical sound, as 1 Cor. 14<sup>7</sup>, Wisd. 19<sup>18</sup>.

ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ **לְשָׁמֵשׁ שֵׁם אַהֲל בָּהּ** **לְשָׁמֵשׁ** “As for the sun he hath put his tabernacle therein.” **בָּהּ** is disregarded or referred to the pendant noun **שֵׁם**, cf. 10<sup>5</sup>.

+ αὐτοῦ to complete the supposed sense as at end of v 6.

**6 παστός**] *The bridal chamber* (lit. “The painted chamber,” from *πάσσω*, Hesych. L. & S.), Joel 2<sup>16</sup>, 1 M. 1<sup>27</sup>, 3 M. 4<sup>6</sup> (passages which speak of mourning).

**γίγας גִּבֹּר**] (as Gen. 10<sup>9</sup>) V. *gigas*, PB. *giant*; so Ps. 33<sup>16</sup> (exc. PB. *mighty man*). [For the same Hebr. and PB. 78<sup>65</sup> 127<sup>4</sup> LXX has *δυνατός*, V. *potens*.]

Γ. = **עַנְקִים** Dt. 1<sup>28</sup> | = **נְפָלִים** Gen. 6<sup>4</sup>, Num. 13<sup>34</sup>, 3 M. 2<sup>4</sup> | = **רְפָאִים** whether living men Gen. 14<sup>5</sup>, Josh. 12<sup>4</sup>, or shades Job 26<sup>5</sup> (confusing **רְשָׁשִׁים** with **רְ** name of giant race), | for a *man of great stature* (Hesych. *Γίγαντος μεγάλου ἵσχυρον ὑπερφυοῦς*) Judith 16<sup>6</sup>, Sir. 47<sup>4</sup>.

At end + αὐτοῦ. Some MSS omitting with Latt.

7 ἀπ' ἄκρου **מִקְצָה**] Latt. *a summo*. Cf. Lk. 1<sup>78</sup>.

τὸ κατάντημα αὐτοῦ **חַקּוֹפְתָו**] loose rendering; the *end* in place of the *way*. *Katáv.* (ἀπ. λεγ.) *destination*, *καταντᾶν* of reaching a destination 2 M. 4<sup>44</sup> and fig. 2 Sam. 3<sup>29</sup>, 2 M. 4<sup>24</sup>. In N.T. only in Acts (9) and in St Paul's Epp. (4). In the narrative it is always literal as 16<sup>1</sup> 21<sup>7</sup>: in St Paul's words always figurative as Acts 26<sup>7</sup>, Phil. 3<sup>11</sup>. Sometimes there is a thought of climax, 2 M. 4<sup>24</sup>, Acts 26<sup>7</sup>, Eph. 4<sup>13</sup>. From Papyri (Grenfell and Hunt) it is found to be a term for the falling in of the property of deceased to heir or legatee, and to this 1 Cor. 10<sup>11</sup> has been referred.

**ἀποκρυβήσεται τὴν θέρμην αὐτοῦ**] The usual relation of person and things is here reversed. The construction is exactly parallel to **ἀποστραφῆναι τινα**, *aversari quem*, Jerem. 15<sup>6</sup>, 2 Tim. 1<sup>15</sup>; the usual active construction of both verbs being **τι ἀπό τινος**. Or cf. Acts 21<sup>3</sup> TR. **ἀναφανέντες τὴν Κύπρον** or Mt. 21<sup>37</sup> **ἐντραπήσονται τὸν νιόν μου**.

**XIX** 8 νόμος [תורת] Dt. 4<sup>44</sup> | μαρτυρία [עֲרִויָה] (Dt. 4<sup>45</sup> וְ—μαρτύρια), only found else in O.T. as an alternative reading in Gen. 31<sup>47</sup>.

σοφίζουσα [מחכימת] So 105<sup>22</sup> 119<sup>98</sup>.

9 δικαιώματα [פָקוֹדִי] 119<sup>27. 56. 94. 141</sup>, else rendered ἐντολαί.  
ἐντολή [מצוות] Dt. 30<sup>11</sup>, the usual rendering.

εὐθεῖα n. pl. so 58<sup>2</sup>, Dan. Θ 11<sup>17</sup> (cf. ἡμίσεια Lk. 19<sup>8</sup> spelt ἡμίσια; γλυκεῖα 119<sup>103</sup> <sup>א.ב.א.</sup> ART).

From εὐθύς m. 25<sup>8</sup>; f. 119<sup>137</sup>, Prov. 27<sup>21</sup>; n. εὐθέας 51<sup>12</sup>; f. pl. εὐθεῖς 119<sup>137</sup> A.

From εὐθύς, f. dat. s. εὐθείᾳ 27<sup>11</sup>; masc. gen. pl. εὐθείων 111<sup>2</sup>.

From either, εὐθεῖς 32<sup>11</sup> 7<sup>11</sup>; εὐθέσι 33<sup>1</sup>.

τηλαυγής [ברה] cf. for בָּהָר Lev. 13<sup>2</sup> *al.*, and v. Ps. 18<sup>13</sup>.

10 ἐπὶ τὸ αὐτό [חַדְרָה] Rom. *in semet ipsis*, Mil. V. *in semet ipsa*, Aug. *in id ipsum*. Jer. has *in semet ipsis* (*al. ipsa*).

11 λίθον τίμιον [פָז] So 21<sup>4</sup>: but 119<sup>127</sup> τοπάζιον.

κηρίον [צְוִיפִים] so Latt. PB.

12 φυλάσσει [נָזָהָר] Free rendering under Targ. influence, Bä.

13 + μου V., PB.

14 ἀπὸ ἀλλοτρίων [מִזְרִים] i.e. מִזְרִים; cf. 54<sup>5</sup> זִרִים ἀλλότριοι with 86<sup>14</sup> זִרִים παράνομοι.

ἀλλοτρ. therefore is masc. So Suidas τῶν δυσμενῶν. But Apolinarius has Μηδέ μοι ἀλλοτρίων κτεάνων φρεσὶ ἴμερος εἴη. And in Lat. *alienis* is almost inevitably taken as a neuter; “Ab occultis meis munda me, Et ab alienis parce servo tuo,” 1 Tim. 5<sup>22</sup>. So August. “Ne seducar ab aliis, neque enim ab alienis capitur qui est mundus a suis. Parce igitur ab alienis cupiditatibus non superbo et in sua potestate esse cupienti sed servo tuo.”

ἐὰν μὴ **לֹא**] ‘Perhaps a paraphr. suggested by the Aram. **אַלְאָה** **לֹא** (**ellā**) = *if not*, in Tg. only after neg. as “There is no God except me,” but in Syr. = **ἐὰν μὴ**, as 1 Cor. 9<sup>18</sup>.’ D.

15 λόγια] Not a diminut. but adjectival neuter. (Sometimes confused with λογεῖον, the *breastplate*.) Confined as also

in classical use to divine words. Hence *oracles* AV. Rom. 3<sup>2</sup>, 1 Pet. 4<sup>11</sup>. Generally reserved in Pss. for אמרות, אמרִי as Num. 24<sup>15</sup>; but 119<sup>168</sup> 147<sup>8</sup> = דבר = *word*.

**XIX 15** + διαπαντός V., PB.

βοηθέ μου [צָוְרִי] 'צ is rendered by βοηθός 18<sup>3</sup> 19<sup>5</sup> 78<sup>35</sup> 94<sup>22</sup> | by βοήθεια 49<sup>15</sup> 89<sup>44</sup> | by θεός 18<sup>32.47</sup> 28<sup>1</sup> 31<sup>3</sup> 62<sup>3.8</sup> 71<sup>3</sup> 73<sup>26</sup> [75<sup>6</sup>] 92<sup>16</sup> 95<sup>1</sup> 144<sup>1</sup>, Dt. 32<sup>4</sup> etc., Isai. 30<sup>29</sup>; | lit. by πέτρα 27<sup>5</sup> 78<sup>15</sup> etc., Exod. 4<sup>25</sup>, Dt. 8<sup>15</sup>, etc.

λυτρωτά\* only else 78<sup>35</sup>, Acts 7<sup>35</sup>.

λύτρον (and cognates) mostly נָאֵל and פָּרָה (with cognates), (λύτρον also for בְּפָר and once for מְחִיר).

So generally in Pss.; but in a few passages λυτροῦσθαι (the verb is only mid. and pass. in LXX) is used of deliverance more generally: as for τὸν 32<sup>7</sup> ι44<sup>10</sup> | פְּצָה 7<sup>2</sup> 136<sup>24</sup> (Lam. 5<sup>8</sup>, Dan. O. Θ 4<sup>24</sup>) | שִׁזְבָּן 59<sup>1</sup> | שִׁזְבָּן Dan. O 6<sup>17</sup>.

**XX 2** ὑπερασπίσαι [ישְׁגַּבְנָ] v. 9<sup>10</sup> 18<sup>3</sup>. V., SM. *protegat*. PB. *defend*.

5 Some MSS with Horol. + Κύριος after σοι.

6 μεγαλυνθησόμεθα [נְדַגֵּל] i.e. נְגַבֵּר; so Rom. V.; but Horol. with Mil. ἀγαλλιασόμεθα.

8 μεγαλυνθησόμεθα [נְגַבֵּר] i.e. נְגַבֵּר (cf. 12<sup>5</sup>) Bä. So Rom. *Magnificabimus*. Horol. ἐπικαλεσόμεθα. Mil. V. *invocabimus*.

SM. + (*fiduciam habent*). PB. + *put their trust*.

9 συνεποδισθησαν [כְּרֻעָו] V. *obligati sunt*. The same Gk. rendering 18<sup>40</sup> (V. *supplantasti*) and 78<sup>31</sup> (*impeditivit*); συμποδ. more literally Gen. 22<sup>9</sup> for עַקְרָב *bind*. Lit. “To tie the feet together.”

καὶ ἀνωρθώθημεν [וְנִתְעֹדֵךְ] in 146<sup>9</sup> 147<sup>6</sup> = ἀναλαμβάνειν.

10 τὸν βασιλέα] taking with line 1.

καὶ ἐπάκουσον ἡμῶν [וְעַנְנֵנוּ] i.e. וְעַנְנֵנוּ, now preferred to MT. The PB. compromises, following MT. generally but making

\* Lev. 25<sup>31.32</sup> -ταλ, referred to -τῆς by Biel and Alford, comes from λυτρωτός.

the 2nd verb 2nd person and המלך vocative. SM. *Domine salva et rex (cœli) exaudiat nos.*

XX 10 + σε so V., PB.

XXI 2 מְהֻמָּה] neglected; so V., PB.

3 τῆς ψυχῆς αὐτοῦ לְבָו] Rom. *animæ*; Horol. (with V., Mil.) καρδίας.

δέησιν אַרְשָׁת] from Arabic (Bä.); *al.* (with Horol., Latt.) θέλησιν.

τὴν δ'...οὐκ ἐστέρησας αὐτόν] Gen. 30<sup>2</sup> ἐστέρησέ σε καρπὸν κοιλίας.

Other verbs with two acc. in Pss. are:

(1) words of *feeding*, ψωμίζω 80<sup>6</sup>, ποτίζω 36<sup>9</sup> 69<sup>22</sup>, χορτάζω 81<sup>17</sup>: similarly χρίω 45<sup>8</sup>. (2) *clothing*, περιζώνυμι 18<sup>40</sup> 30<sup>12</sup>, ἐνδύω 132<sup>16.18</sup>. (3) *teaching*, διδάσκω 34<sup>12</sup> 119<sup>12</sup> etc., ἀκοντίζω 51<sup>10</sup>, συνετίζω 119<sup>27</sup>, νομοθετέω 119<sup>23</sup> (dat. of pers. 25<sup>13</sup>). So συνεθίζω Sir. 23<sup>13(17)</sup>. (N.B. γνωρίζω takes dat. of person.) (4) *filling* or opposite, ἐμπίμπλημι 105<sup>40</sup> 147<sup>14</sup>; ὑστερεῖν 84<sup>12</sup>. (5) asking, αἰτοῦμαι 21<sup>5</sup>, ἐρωτῶ 137<sup>3</sup>. (6) where one accus. is cogn., as μισεῖν 25<sup>19</sup> 139<sup>22</sup>, ἐκμυκτηρίζειν 35<sup>16</sup>.

7 δώσεις αὐτῷ εὐλογίαν חִשְׁתָּחֹו בְּרָכֹות] But Latt. *dabis eum in benedictionem*, Jer. *Pones eum benedictionem*.

μετὰ τοῦ προσώπου σου אַתִּפְנֵיךְ] *In company of thy presence* or *by means of thy presence*, cf. μετ' ωδῆς 69<sup>31</sup>.

9 εὐρεθεῖη] i.e. נִצְחָה.

10 פְנֵיךְ] SM. *iræ tuæ*, PB. *thy wrath*.

Κύριε ἐν δργῇ σου συνταράξεις αὐτούς בְּלֹעַם יְיָ] v. 26<sup>12</sup>.  
אָכָאR Horol. Latt. as MT.

12 βουλὴν τὴν οὐ μὴ δύνωνται στῆσαι מְוֹמָה בְּלִיּוּכְלִי + the infin. to complete the sense. So PsR., and (exc. that the accusatives with some Gk. MSS are plur.) V. Another Gk. reading is στῆναι; to make this construe, Horol. reads βουλὰς αῖς.

13 θήσεις αὐτούς νῶτον תְּשַׁחַתמוּ שְׁבָם חִשְׁתָּחֹם] as 18<sup>41</sup>. Lit. rendering.

ἐν τοῖς περιλοίποις σου בְּמִתְרִיךְ connecting with verb יְתַר to

*remain over*; cf. Num. 3<sup>26</sup> מִיתרִים ('cords') κατάλοιπα, 4<sup>28</sup> περισσά; on the other hand v. Ps. 11<sup>2</sup>.

"Et in his quæ relinquis id est in cupiditatibus regni terreni præparabis tibi ad passionem impudentiam eorum." Aug.

**XXII 1** ἀντιλήμψεως] i.e. יִלְתָּא; v. verse 20, 88<sup>5</sup>, cf. also 107<sup>17</sup>. 'Αντ. has no Hebr. orig. outside Pss. (Sir. 11<sup>12</sup> 51<sup>7</sup>).

**2** ὁ θεὸς τοῦ ἀλλού] A considerable number of MSS assimilate the quotation in St Mark by omitting the first μου.

+ πρόσχες μοι V., PB. = חֹשֶׁה לִי from v 20 (Bä.); or from altern. rendering of the unknown וְלֹא דָמֵיה לִי of v 3 Bä.

ἐγκατέλ. [עֹזֶב] Num. 10<sup>31</sup>.

τῶν παραπτωμάτων μου שָׁנָתִי : 19<sup>13</sup>.

3 + πρὸς σὲ Mil. not V.

εἰς ἀνοιαν [דָמֵיה] LXX did not know the word (v. 4<sup>5</sup>) which is rendered 39<sup>3</sup> ἐταπεινώθην | 62<sup>2</sup> ὑποταγήσεται | 65<sup>2</sup> πρέπει.

εἰς ἄν. from a variant of παραπτωμάτων v 2 Bä. Less probably crpt. of καὶ οὐκ ἔστιν ἀνεσίς μοι. "Not so that it could be reckoned against me as folly," like the εἰς δικαιοσύνην of Rom. 4<sup>3</sup> etc.

**4** σὺ δὲ ἐν ἀγίῳ κατοικεῖς] i.e. שָׁבֵך, and (with V., PB.) taking יְשַׁבֵּב in 1st line.

ὁ ἐπαυνος] i.e. תַּהֲלֵת. Jer. "Et tu sancte habitator laus Israel." SM. "et tu sanctus permanes, laudes Israelis," which last PB. follows (*worship* = laudes).

**8** ἐξεμυκτήρισάν με] not class., but freq. in LXX. Suidas βδελύσσεσθαι, perh. understanding to *expel from the nose as a stench*. But the simple verb is explained as to *turn up the nose at*.

ἐλάλησαν יְפִתְיָהוּ.

**9** ἥλπισεν] i.e. לָלַב paraphr. V., PB., AV.

θελει αὐτόν בְּזַפְחַד] so 18<sup>20</sup> 34<sup>13</sup> 40<sup>7.15</sup> 41<sup>12</sup> 51<sup>18</sup> 68<sup>31</sup>, Hos. 6<sup>6</sup>, Mal. 3<sup>1</sup>; (the Hebr. ἐν sts kept 1 Sam. 18<sup>22</sup>). This acc. is not class. and in N.T. only Lk. 5<sup>39</sup> and quotations from Hos. and Pss. (In Mt. 27<sup>15</sup>, Mk. 3<sup>13</sup>, Rom. 9<sup>18</sup>, the acc. would rather depend on an infin. understood.)

**XXII 10** ὁ ἐκσπάσας με **נָחַי**.

ἡ ἐλπίς μου] i.e. **מִבְטָחִי**. V., PB., Jer.  
ἀπὸ μαστῶν **עַל-שְׁלָדִי**.

**13** ταῦροι πίνοντες [אֲבִירִי בְּשָׂן] cf. 68<sup>16</sup>. The paraphr. is suggested by דְּשָׂן. V. *tauri pingues*; PB. has rather a doublet “Fat bulls of Basan.”

**14** λέων ὁ ἄρπ.] i.e. **אָרִי הַטָּם**.

**15** ὁσεὶ κηρὸς τηκόμενος] κ. has always ὁς or ὁσεὶ and τ. in context (22<sup>15</sup> 58<sup>9</sup> 68<sup>3</sup> 97<sup>5</sup>, Jdth. 16<sup>15</sup>, Mic. 1<sup>4</sup>, Is. 64<sup>1</sup>) exc. in a doubtful reading of Sir. 24<sup>20</sup>.

**17** + πολλοῖ V., PB.

ἀρυξαν] i.e. **כָּרְוִי = קָרְוִי**. So far as the reading goes, the variation belongs to the very commonest class, ' and ı confused. For neglect of נ before ר cf. 75<sup>6</sup> (72<sup>16</sup>).

**18** ἔξηρίθμησαν] prob. Gk. crpt. for -σα.

κατενόησαν **יִבְּשָׁו** as often.

κατανοεῖν generally of attentive gaze, even if metaphorical; as 94<sup>9</sup>, Exod. 33<sup>8</sup> (הַבִּיט), 1 Kings 3<sup>21</sup>, Job 30<sup>20</sup> (stare), Lk. 12<sup>24</sup>, Acts 11<sup>6</sup>, James 1<sup>23</sup>.

**20** μὴ μακρύνῃς] i.e. **אַל-פְּרַחַק**, taking as object into 1st line.

**21** τὴν μονογενῆ μου [יחידתי] 35<sup>17</sup>, cf. 25<sup>16</sup>. In these passages and Wisd. 7<sup>22</sup> (of wisdom) there is no force in the termination exc. so far as singularity adds a special character. It is not clear whether this is a loose use of “only born” (as οἰκογενῆς), or from γένος, *only in kind*.

**22** μονοκερώτων **רַמִּים**] so V., PB., as also in 29<sup>6</sup> 92<sup>11</sup>, Num. 23<sup>32</sup>, Dt. 33<sup>17</sup>; and LXX and V. Ps. 78<sup>69</sup>. For a full account of the wild ox denoted by רַמִּים v. *Bible Educator*, ii. p. 24. For the question how belief in a unicorn arose v. below\*; as to

\* No doubt travellers' tales working through zoological fancy had most to do with belief in the unicorn, which may therefore have had many origins. At the same time there is no such prevalent belief in a three-horned or many horned animal, and the unicorn was accepted by persons

why identified by the Pentat. translator with the 'ר, no reason seems forthcoming; unless an association of sound with ῥινόκερως.

XXII 22 τὴν ταπείνωσίν μου = ענִיתִי or עִנִּיתִי v. 64<sup>7</sup>.

24 αἰνέστατε, δοξάστατε] Aor. A special call to praise on a definite ground.

φοβηθήτωσαν] i.e. יָגַרוּ.

25 προσώχθισε] Latt. *despexit*.

τῇ δεήσει ענִיתִה paraphr. connecting 'עִנִּיתִי with עַנְהָ answer.

ἀπ' ἐμού] i.e. מִמְּנִי; accordingly בְּשַׁעַר and + μου at end.

26 PB. of thee i.e. derived from thee.

27 αἱ καρδίαι αὐτῶν לְכָבְכָם.

29 + αὐτός for clearness.

30 ἔφαγον καὶ πρ. אָכַלוּ וַיַּשְׁ] as MT.

ἡ ψυχή μου] i.e. נֶפֶשׁ | αὐτῷ לְאָלָ] i.e. לוּ.

ζῆ] הַזֶּה verb (irreg.) or adj.

31 τὸ σπέρμα μου יָרָע] , lost before, Bä. So V., PB.

γενεὰ לְדוֹר] i.e. “As for the generation to come (it shall be reported).” “Als Objekt von dem erzählt werden sollte” (Bä.). Cf. 2 Chr. 7<sup>21</sup>, v. also 124<sup>4</sup>.

יְבָא] (for יְבָא) from following line. Latt. supply *cæli*. So PB.

32 τῷ τεχθησομένῳ נַיְלָ] but 102<sup>19</sup> נְבָרָא ὁ κτιζόμενος.

ον] so V., PB. | + κύριος V., PB

not devoid of judgment, Aristotle and presumably these translators. There may then have been some ground not unreasonably trusted, such as reports of the rhinoceros, an animal like the ἄρα capable of turbulence and not gentle and beneficent as the medieval unicorn. Arist. names the Oryx and the Indian Ass as unicorn. As to the Oryx (? a gazelle) it has been suggested that the horns in profile seemed one. Can the Ἰνδικὸς ὄνος be the *Okapi* with the frontal protuberance developed enough to give matter for exaggeration? The following mention of colour would support this. Wood (*Anecd. of Anim. Life*) quotes an old writer, Topsel: “In the city of Zeila, in Ethiopia, are kine of a purple colour as Ludovicus Romanus writeth, which have but one horn growing out of their heads, and that turneth up towards their backs.” (The last detail would be then a confusion with some other animal.)

**XXIII** 1 οὐδέν με ὑστερήσει ἀπόστρατον] ‘Ὑστερεῖν with subject of thing missing Eccl. 9<sup>8</sup>, Job 36<sup>17</sup>, Dan. O 4<sup>30</sup>, Isai. Θ 5<sup>4</sup> (οὐ μὴ ὑστερήσει ἄρτος αὐτοῦ), John 2<sup>3</sup>; and, with dat. of person, Mk. 10<sup>21</sup>. Here only with accus. of person. ‘Ὑστερεῖν recurs Ps. 39<sup>5</sup> (personal subj.) 84<sup>11</sup> (transitive); ὑστέρημα 34<sup>10</sup>.

2 τόπον πάντα] prob. confused with πάνη, cf. 79<sup>7</sup>, Jer. 29<sup>20</sup> (49<sup>19</sup>) 32<sup>16</sup> (25<sup>30</sup>). For other confusion in connection with these words v. 65<sup>13</sup> 68<sup>13</sup> 74<sup>20</sup> 83<sup>13</sup>. | + ἐκεῖ.

κατεσκήνωσεν ιρβίζειν] softening fig. to suit τόπον. But Latt. render the Hebrew literally, *collocavit* “hath made me lie down”; v. Brachet, *Fr. Dict.* s. v. *coucher*. So Vulg. 104<sup>22</sup> (but in simple sense 107<sup>36</sup> 113<sup>8</sup>).

ἔξιθρεψε ιναλλείν] Gen. 47<sup>17</sup>, cf. 31<sup>4</sup> διαθρέψεις. So apply. V. *educavit*, “hath nourished” (v. *Dict.*), and not in the sense of *eduxit*. In 31<sup>4</sup> Mil. renders *pascere* V. *enutrities*. Here Jer. *enutritivit*.

3 ἐπὶ τρίβους] *Along paths*, cf. 25<sup>5</sup> 55<sup>11</sup>, Judges 11<sup>38</sup>, Sir. 2<sup>12</sup>, Jer. 13<sup>16</sup>, Ezek. 19<sup>9</sup> (sound along the hills), Mt. 14<sup>29</sup>.

ἐπὶ of rest has not acc. in Pss.; but (a) dat. (78<sup>58</sup> τοῖς βουροῦς | 102<sup>8</sup> δώματι | 84<sup>11</sup> σκηνώματι), or (b) oftener genitive (10<sup>18</sup> τῆς γῆς | 36<sup>5</sup> τῆς κούτης | 72<sup>16</sup> τῶν ὄρεων). [Ἐπὶ with accus. = over a surface (often to imply great extent) Hosea 9<sup>1</sup> 10<sup>4</sup> 12<sup>11</sup> 4<sup>13</sup>; (*along the tops*, to give an idea of multitude) Ezek. 34<sup>13</sup> 39<sup>17</sup>; or = dat. 1 Sam. 31<sup>8</sup>.] Lev. 3<sup>5</sup> the gen. and acc. with ἐπὶ are distinguished.

4 ἐν μέσῳ ιבניא בְּנֵי Ιַהֲוֵה] i.e. (Aram. Dan. 3<sup>26</sup> 4<sup>7</sup>) Bā.

σκιᾶς θανάτου ιצְלָמָעַת] as MT.

5 ἐξ ἐναντίας ινγρ] on analogy of ἐκ δεξιᾶς. In Exod. 14<sup>2</sup> for ιλέψη. In N.T. only Mk. 15<sup>39</sup>, Tit. 2<sup>8</sup>. V. *adversus*, PB. *against*.

τὸ ποτήριόν σου ιכοσί] Gk. crpt., or the ' not written and pron. supplied. PsR. *poculum meum*, V. *calix meus*, but Horol. *σου*. Two words of v 6 are taken with this v.

**XXIII 5 μεθύσκον** רְוִיָּה] ‘making drunken, fig. as 65<sup>10</sup>, Sir. 35 (32)<sup>13</sup> 39<sup>22</sup>, and in the passive Ps. 36<sup>9</sup>? *D.*

6 ὡς רְאֵת] as = רְאֵת (Aram.), so 73<sup>1</sup>; (73<sup>18</sup> רְאֵת = πῶς).

ὡς here is not the ordinary ὡς with superl. but as V. *Quam praeclarus est.*

+ στον V., so PB. THY *lovingkindness and mercy.*

τὸ κατοικεῖν με] i.e. שָׁבֵת.

For the tenses of the Ps. v. p. xvii.

**XXIV** + τῆς μιᾶς σαββάτου. Five days of the week have Pss. allotted in LXX titles, only one in MT. For the supplying of the two missing v. the Pss. named.

DAY. PSALM.

1 24 (LXX)

2 48 (LXX)

[3 97 ]

4 94 (LXX)

DAY. PSALM.

[5 81 ]

6 93 (LXX)

7 92 (MT. and LXX)

τῆς μιᾶς] cardinal for ordinal; cf. 94<sup>1</sup> and Lat. use of *unus* in compound ordinals.

σαββάτου] in this sense in N.T. only Mk. 16<sup>9</sup>, 1 Cor. 16<sup>2</sup> (WH.); elsewhere *σαββάτων*.

+ πάντες.

2 om. בַּי. So PsR. but V. *quia*, cf. 118<sup>10-12</sup> 128<sup>2</sup>.

4 ἐπὶ ματαίῳ, δόλῳ] W-M. III § 48 c, d.

+ τῷ πλησίον αὐτοῦ from 15<sup>4</sup>, so V., PB.

5 + οὗτος.

אֱלֹהִים-סְנָהָר הַקְּדָשָׁה] v. Driver on Dan. 4<sup>27</sup> (Cambr. Bible), who adds, “‘שׁ acquired in the New Hebrew the sense of *alms*; and it is rendered by אֱלֹהִים elsewhere in LXX. We have the same usage in Ecclus.: in 3<sup>14,30</sup> 7<sup>10</sup> 12<sup>3</sup> 16<sup>14</sup> 40<sup>17-24</sup> the Hebr. has ‘שׁ for אֱלֹהִים. (Notice also אֱלֹהִים often in Tobit.) The earliest examples seem to be the LXX of Dt. 6<sup>25</sup> 24<sup>13</sup>. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. almsgiving became gradually the practical form which ‘שׁ took, and so the word gradually acquired that

meaning. I doubt whether 'א ever had the meaning *mercy*, except in so far as almsgiving was a species of mercy. But certainly א. can hardly mean *alms* in Ps. 24<sup>5</sup> 33<sup>5</sup> 35<sup>24</sup> (א\* but *al. δικ.*) 103<sup>6</sup>; nor is it apparent why it has been adopted here as the rendering of 'א. א. is used for כהן in Gen. 47<sup>29</sup> and several times in Proverbs as 3<sup>3</sup> 14<sup>22</sup> (doublet) 15<sup>27</sup> (16<sup>6</sup>). Cf. the altern. readings in Mt. 6<sup>1</sup> אֱלֹהִים אָסָרְנָה or δικαιοσύνην.

**XXIV 6** + τοῦ θεοῦ] probably conjectural, so Bä.

7 ἀρατε πύλας οἱ ἀρχοντες ὑμῶν] ἀρχων = שָׁרֵךְ Num. 1<sup>4</sup> etc. Meaning is here subordinated to lit. translation; for a possess. of the 2nd pers. cannot properly go with a vocative (cf. Isai. 66<sup>5</sup>, Oxf. ed.), "You (by which I mean) your leaders."

V. (treating LXX as orig.) *Portas principes vestras*, Rom. p. (*principes*) v., Mil. *P. principis vestri* (cf. treatment of 58<sup>10</sup>).

**XXV 1** + ψαλμός.

3 διακενήσ μάρι] i.e. διὰ κενῆς πράξεως Bos. Suidas ἀνευ τιὸς προφάσεως. Διακ. = אַלְשׁ (31<sup>7</sup>); קִרְבָּה (Lev. 26<sup>16</sup>). Hence an adj. διάκενος Num. 21<sup>5</sup>.

ὑπομένοντες] PsR. and Missal *expectant*, V. *sustinent* (usual rendering of ὑπομένειν).

5 ἐπὶ τὴν ἀλήθειάν σου בְּאַמְתָּה] *Along the path of thy truth*, v. 23<sup>3</sup>.

καὶ σέ] Bä. sees here קְדוֹמָה, supplying the missing 1.

6 μηήσθητι τῶν οἰκτιμῶν σου καὶ τὰ ἐλέη σου] acc. and genitive coordinate; cf. v 7, 105<sup>5</sup>.

μνησθῆναι as a rule takes the genitive, but it has the accusative 42<sup>5</sup> (ταῦτα), 77<sup>6</sup> (ἐτη αἰώνια) 119<sup>49</sup> (τὸν λόγον σου), Exod. 20<sup>8</sup>, Num. 11<sup>5</sup>, Lam. 1<sup>9</sup>, some dozen times; cf. ἐπλησσαν with gen. and acc. 2 Chron. 16<sup>14</sup>, and ἐπιλαθέσθαι c. gen. as a rule but acc. 119<sup>30. 83. 141. 176</sup>, Isai. 65<sup>11</sup>; v. 119<sup>30</sup>.

B (alone) om. κύριε.

7 om. μον 2<sup>0</sup> B א p.m. | om. הַתָּא. Horol. has both.

10 τοῖς ἐκζητοῦσι לְנַצְחָה] v. 12<sup>8</sup>.

11 καὶ ἵλασῃ תְּחִלָּס] rendered Exod. 34<sup>9</sup> καὶ ἀφελεῖς σύ.

**XXV 12** **γέρεταισατο** **יִבְחַר**] from *aίρετός*, like *καθαρίζω*, *βαντίζω*, *συνετίζω*, *φοβερίζω*, *ἀσμενίζω* (intrans.), “to make a thing one’s choice.” Such words came into use through the same aim at distinct form and regular conjugation as made later Latin prefer frequentative verbs. Cf. Brachet’s *Hist. Fr. Grammar*, where he complains of “the new development of old words, heavy ungraceful derivations, new growth of terminations, inundation of prefixes and suffixes,” instancing the word *réglementer*.

**14** **κραταίωμα** **סוד**] associating with **יסך** *fundare*. Cf. 55<sup>15</sup> Bā. + **καὶ τὸ δόνομα** **Κυρίου τῶν φοβουμένων αὐτόν**] apply. a doublet; not in Mil. V.

**16** **μονογενής** **יחיד**] v. 22<sup>21</sup>.

**21** **ἄκακοι** **καὶ εὐθεῖς**] i.e. **פָּמָן וַיְשַׁרְפָּת**. Contrast 37<sup>37</sup>.

**ἐκολλώντο** **μοι** **יִצְרֹונִי**] to suit context: or a meaning forced from a supposed connection with **צָרָר** or **צָרָר**. v. 12<sup>8</sup>.

+ **κύριε** at end, PsR. not V.

**XXVI 2** **πύρωσον** **צָרָפָה**] V. 12<sup>7</sup> 17<sup>3</sup> *igne examinare*; but sts. rendered by a word which would of itself convey a different idea, as here *ure*, 105<sup>19</sup> *inflammavit*, 119<sup>140</sup> *ignitum*.

**3** **εὐηρέστησα** **הַתְּהִלְכָתִי**] so 35<sup>14</sup> 56<sup>14</sup> 116<sup>9</sup> from Gen. 5<sup>22. 24</sup> etc. (generally ‘ה = *περιπατεῖν*’); a paraphr. of **הַתְּהִלָּה** where *with* or *before God* follows (*to walk with* implying *to be pleasing*), and then extended to cases where **הַתְּהִלָּה** stands alone.

Hebr. 11<sup>5. 6</sup> has a reminiscence of the original in the **τὸν προσέρχόμενον**, which in consistent fig. looks back to a *περιπατεῖν μετὰ τοῦ θεοῦ* rather than *εὐαρεστεῖν*. Cf. 1 Thess. 4<sup>1</sup>, Ephes. 5<sup>8. 10</sup>, 2 Cor. 5<sup>7. 9</sup>, Coloss. 1<sup>10</sup>.

**4** **μετὰ συνεδρίου** **ματαιότητος** **עַמְמָתִיְשׁוֹן**.

**παρανομούντων** **נַעֲלָמִים**.

**6** **ἐν ἀθώοις** **בְּנֵקִיּוֹן** (Gen. 24<sup>41</sup>). As if an Aram. plur. in **ן**; so 73<sup>13</sup>.

**θυσιαστήριον** **מִזְבֵּחַ**] as regularly of Levitical altar. **Βωμὸς** is very rare in this sense, Num. 3<sup>10</sup> (addn.), cf. Josh. 22<sup>19</sup>.

**XXVI** 7 τοῦ ἀκοῦσαν] i.e. עַמְשָׁל.

8 εὐπρέπειαν\* יְעַמְדָּן] i.e. מְעַמֵּד. The roots correspond  
2 Sam. 1<sup>23</sup> 23<sup>1</sup>, Job 3<sup>11</sup> (But 27<sup>4</sup> 'נ = τερπνότητα, cf. 133<sup>1</sup>). In  
2 Sam. 15<sup>25</sup> τ. εὐπρέπειαν αὐτοῦ = יְהֹוָה.

12 + γὰρ] not Mil. V., but Rom. *Pes enim meus.*

+ σε] involving voc. Κύριε with Mil., V.; so 89<sup>1</sup> 102<sup>16</sup> 111<sup>1</sup>  
115<sup>17</sup> 138<sup>8</sup>; cf. also 21<sup>10</sup> 119<sup>57</sup> 137<sup>1</sup>. But Rom. here with MT  
*benedicam Dominum.*

**XXVII** 1 Transmitters of the Pss. have allowed themselves greater freedom in the titles than in the body of them. The Syriac Psalter is evidence of this, having discarded the traditional titles and supplied a new set of different character. The LXX MSS have (speaking generally) preserved the Masoretic entire, but add others of which a number may be at once weeded out as certainly not traditional. As an example I would give A's addition of David's name, sometimes with further formula, to the titles of Pss. 42—50 (exc. 44), other uncials joining in the case of two or three Pss., B alone quite clear of it throughout them. Though in some other cases (taking external evidence into account) there may be a doubt, e.g. in the mention of Jeremiah and Ezekiel in Ps. 65, there remain the main body of those ordinarily printed, which seem to be allowed by Swete as relatively original; and therefore except that they are not Masoretic, their testimony can only be put aside on internal evidence. The LXX titles (meaning by this something like Swete's list in his Introd. to O.T. p. 250) present thus with the Masoretic a body of testimony which *prima facie* and according to all external appearance would be of great value. In any case they are an unexplained phenomenon of interest, closely connected with the Pss.

\* So in most edd. Swete εὐπρεπίαν (similarly ὠφελία, συγγενία) apparently lengthening the ἀ. Thumb speaks of ει=ι as not only Egyptian but specially early in Egypt.

Swete's list is here accepted as of original LXX titles, except for his mention of  $\psi.$   $\tau\hat{\omega}$   $\Delta\bar{a}\delta$  (cod. A) added to Ps. 42; his list taking no account of the same in the following Pss. (v. *supr.*) where in most cases the addition partly or wholly displaces the MT. title. This fact, the removal of MT. titles, makes a clear distinction between these and other uncial additions; these are therefore here neglected as without traditional value. As are also slight alterations like the addition of  $\psi\alpha\lambda\mu\acute{o}\sigma$ , the position of 'Αλληλοια, and the alteration in the title of Ps. 70.

Then for the rest.

(1) Titles of authorship. No author's name is added but David's; except 71 *Sons of Jonadab*; 138. 139 *Zechariah*; 146 (both parts). 147. 148 *Haggai and Zechariah*. It is maintained below that except David these are not named as authors.

In the first 2 books out of the 7 Pss. anonymous in MT. the LXX leave 3 anonymous—1. 2. 66; add David's name to 3—33. 43. 71; and assign the remaining one, 67, to David by reading לְדוֹב for שִׁיר.

Book III. The titles are already supplied with names, and none are added or altered by the Greek.

Book IV. has the most systematic addition;  $\tau\hat{\omega}$   $\Delta\bar{a}\delta$  is added throughout from 91 to 99 (except that in 92 MT. has it also); and to 104. But 100. 102. 105. 106 still remain anonymous.

In Book V. of the Graduals, MT. assigns names to 122. 124. 127. 131. 133; LXX so far from adding incline to omit, though the Uncials are divided in each case. To 137  $\tau\hat{\omega}$   $\Delta\bar{a}\delta$  is added. From this point the name of Zacharias or those of Aggæus and Zach. are added in many cases by some or all MSS. Ps. 71 besides the  $\tau\hat{\omega}$   $\Delta\bar{a}\delta$  is said to belong to the sons of Jonadab and the first captives.

(2) For occasions (as it would seem) during D.'s life they add 27  $\pi\hat{r}\hat{o}$   $\tau\hat{o}\hat{v}$   $\chi\hat{r}\hat{o}\sigma\theta\hat{h}\hat{r}\hat{v}\hat{a}\hat{v}$  | 97 ὅτε ἡ γῆ αὐτοῦ καθίσταται | 143 ὅτε αὐτὸν ὁ νῖος καταδιώκει | 144  $\pi\hat{r}\hat{o}\hat{s}$   $\tau\hat{o}\hat{v}$   $\Gamma\hat{o}\lambda\acute{a}\delta$ .

Other occasions :—29 ἐξοδίου σκηνῆς | 76 πρὸς τὸν Ἀσσύριον | 80 ὑπὲρ τοῦ Ἀσσυρίου | 96 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν [139 ἐν τῇ διασπορᾷ?].

(3) For the series of days of the week, v. 24<sup>1</sup>; 38 + περὶ σαββάτου.

(4) A few of such expressions as occur in MT. 30 εἰς τὸ τέλος | 91. 93. 95 αἴνος ωδῆς or ωδῆ.

(5) The 2 enigmatical 31 ἐκστάσεως | 66 ἀναστάσεως.

It will be seen that these LXX additions to the titles are rare, except in Bk. IV. sporadic, and often very brief or obscure. On the other hand, though the MT. titles presented insurmountable difficulties, there is no attempt to supersede or displace them (if we except the variations of A etc. in the first part of Bk. II.).

πρὸ τοῦ χρισθῆναι] Rom. *priusquam ungeretur*, V. *pr. liniretur*.

It has been questioned to which of David's anointings this is supposed to refer. I have suggested (*D. in the Pss.*) that it refers to one at Jerusalem following on the first reception of the Ark there, and that it is a ritual rubric indicating that the anointing took place between the recital of this Ps. and the next (v. 28<sup>8</sup>).

φωτισμός μου ἡρῷον] As having more reserve and reverence than φῶς.

2 τ. σάρκας μου בְּשָׁרֵי] not, like *αἷματα* (*shed blood*), a Hebraism, though there is something parallel in the use (for the classical use v. L. & S.). The Plur. recurs in Ps. 78<sup>27</sup> 79<sup>2</sup> 119<sup>120</sup>; v. Addit. Note.

ἥσθενησαν בְּשָׁלֵל] so 9<sup>4</sup> 31<sup>11</sup> 64<sup>9</sup> 105<sup>37</sup> 107<sup>12</sup> 109<sup>24</sup> (18<sup>37</sup> ἥσθ. = ὕδωμα). Not in Pent. (Lev. 26<sup>37</sup> בְּ = ὑπερόψεται).

3 παρατάξηται] 140<sup>3</sup>, Judg. 11<sup>12.27</sup> B (frequent). Cf. also 144<sup>1</sup>. Middle in neuter sense as often in words of familiar reflexive action, e.g. clothing and washing; so περιετέμετο Gen. 17<sup>25</sup> 34<sup>17.22</sup> (Oxf. ed. but no sign in the uncials of this

reading) | ἐπεστίσαντο καὶ ἡτοιμάσαντο Josh. 9<sup>10(4)</sup> | βάπτισαι  
Acts 22<sup>16</sup>.

XXVII 3 παρεμβολὴ] 78<sup>28</sup> 106<sup>16</sup>; all = מחנה.

ἐν ταύτῃ בזאת] for other exx. of Hebr. fem. v. v 4, 32<sup>6</sup> 74<sup>18</sup>  
102<sup>19</sup> 118<sup>28</sup> (Mt. 21<sup>42</sup>) 119<sup>50.56</sup>; and (?) 77<sup>11</sup> 109<sup>27</sup> 132<sup>6</sup>.

4 + με (2<sup>0</sup>).

ἐπισκέπτεσθαι בקר] so Lev. 13<sup>36</sup>, Num. 16<sup>5</sup>, 2 Esdr. 6<sup>1</sup>,  
examine by inspection; but here visit must be intended, as often  
v. 8<sup>5</sup>; (perh. sts. a confusion with פקד). So V., PB.

τὸν ναὸν αὐτοῦ בהכלו] v. 17<sup>9</sup>.

5 ἐν σκηνῇ] so B<sup>A</sup>, i.e. בָּסְפָּה. The rest + αὐτοῦ as MT.

+ μου, so Mil. not Rom. nor V.

6 + ιδού] so Mil. not V (et nunc) nor Rom. (nunc autem).

ὑψώσει יְרוּם] i.e. V. exaltavit, PB. shall lift up.

ἐκύκλωσα סְבִבָּתִי] i.e. = סְבִבָּתִי.

7 After ἐκέκραξα, + πρὸς σέ A, Rom. V., PB. not Mil.  
om. οἱ (1<sup>0</sup>), so Latt. PB. Jer.

8 σοι לך] Latt. Tibi, SM. de te, PB. of thee.

ἄξεζήτησα בקשו] an easier sense is substituted.

9 μὴ ἐκκλίνῃς...ἀπὸ τ. δ. σ. עבדך אל-חַתְּמָתָה.... the expression  
softened (Bä.). Cf. 7<sup>5</sup>.

γενοῦν היה] i.e. היה or the mood assimilated to context.

ὑπερβλήσῃς με תעזבנִי] Job 6<sup>14</sup>.

10 δτι כי] SM. quando, PB. when.

11 νομοθέτησόν με הָרָנִי] As if the Hebr. were a denominative. Cf. 119<sup>120</sup>.

12. 13 καὶ ἐψεύσατο ἀδικία ἐαυτῇ לולא זי-פְּחַח חַמֵּס: i.e. זי-פְּחַח חַמֵּס: interpreted from such an association as in Prov. 6<sup>19</sup>  
14<sup>5.25</sup> 19<sup>5.9</sup> (Bä.). Or some confusion with פטה. SM. *Loquens injuriam*, PB. *Such as speak wrong*.

14 ὑπόμενον] Aor. imper. freq. in N.T.; Mt. 10<sup>11</sup> 26<sup>28</sup>,  
Mk. 14<sup>34</sup>, Luke 24<sup>29</sup>, John 15<sup>4.9</sup>, Acts 16<sup>15</sup>.

## NOTE ON Σάρκες.

σάρξ is used in the plural about 70 times in the LXX;—

A. Of flesh viewed as far as possible only as material, and apart both from personality and from system. Hence opposed to ψυχή Is. 10<sup>18</sup>. Frequently of slain flesh Zeph. 1<sup>17</sup>, Ez. 32<sup>5</sup>; consumed by animals Gen. 40<sup>19</sup>, 2 K. 9<sup>36</sup>, 1 Sam. 17<sup>44</sup>; by cannibals Lev. 26<sup>29</sup>, Jer. 19<sup>9</sup>, Wisd. 12<sup>5</sup>; by enemies and oppressors (fig.) Job 19<sup>22</sup>, Mic. 3<sup>2-3</sup>; or otherwise Isai. 10<sup>18</sup>, 49<sup>26</sup>; by fire etc. Wisd. 19<sup>21</sup>, Judith 16<sup>17</sup>; by disease Num. 12<sup>12</sup>, Job. 2<sup>5</sup> 19<sup>20</sup> 33<sup>21</sup>, 2 Macc. 9<sup>9</sup>; by self Eccl. 4<sup>5</sup>. Exposed to other injury;—tattooing Lev. 21<sup>5</sup>; torture Judges 8<sup>7</sup> and 4 Macc. (7 times); mental anxiety Sir. 34 (31)<sup>1</sup>; work in heat 38<sup>8</sup>; God's judgment 14<sup>12</sup>; sin Prov. 5<sup>11</sup>; in spiritual figure Ps. 119<sup>120</sup>.

Restored from injured condition, from disease 33<sup>25</sup>; from death Ez. 37<sup>6-8</sup>. Of healthy human flesh Prov. 3<sup>22</sup>, Dan. 9<sup>15</sup>.

Of living animal flesh Gen. 41<sup>2</sup> etc., Job 41<sup>14(15)</sup>.

Contemptuously Gen. 6<sup>3</sup>, Isai. 31<sup>3</sup>, Ez. 23<sup>20</sup>: so Ezek. 44<sup>7</sup> of merely material sacrifice; Sir. 25<sup>26</sup>, the union was never more than a physical one.

B. Personal plural, of blood relations Lev. 25<sup>49</sup>, 2 Sam. 5<sup>1</sup> 19<sup>12</sup> (contrast following verse), 1 Chr. 11<sup>1</sup>.

[The use in Job stands perhaps rather apart. σάρξ sing. occurs only once, 34<sup>15</sup>=human race. The plur. (besides the above) is found in 4<sup>15</sup> 6<sup>12</sup> 13<sup>14</sup> 14<sup>22</sup> 21<sup>6</sup>. The whole trial of Job and consequent tone of the book is of a kind to contrast inner spirit with physical conditions.

רְשֵׁב = βροτός 10<sup>4</sup>; κρέα 10<sup>11</sup>; σῶμα 7<sup>5</sup>; 12<sup>10</sup> omitted; 19<sup>26</sup> evaded.]

XXVIII 1 ὁ θεός μου ζωρί] v. 19<sup>15</sup>.

ἐπ' ἐμοὶ (bis)] All but B ἀπ' ἐμοῦ.

μήποτε παρασιωπήσῃς ἐπ' ἐ.] Rom. om.; Mil. *ne unquam sileas a me*; V. *ne quando taceas a me*.

**XXVIII 1** μήπ. παρ....καὶ ὁμοιωθήσομαι v. 2<sup>12</sup>.

2 δέεσθαι] Veitch quotes δέει pres. mid. from Aristoph., δέεται δέεσθαι κ.τ.λ. from Xenophon; δέεις (act.) Isocr. So Luke 8<sup>28</sup> ἐδέετο | Sir. 43<sup>19</sup> 28<sup>11(13)</sup>, χέει Dt. 15<sup>8,10</sup>.

ναόν **דְּבִיר**] V. *templum*. PB. by a sort of doublet *the MERCY SEAT of thy holy TEMPLE*.

3 τὴν ψυχήν μου **נֶגֶד**] from 26<sup>9</sup>. But Latt. with ♀ as MT.

συνελκ.] Mil. V. now *trahas*; Sarum Brev. and Rom. *tradas* perhaps from 140<sup>9</sup>. | + μὴ συναπολέσῃς με V., PB.

5 εἰς **לֹא**] contrast 33<sup>15</sup>. | καθελεῖς...οἰκοδομήσεις **מִבְנָם**...**יְהוָה סְמִים**...**יְבָנָם**.

οὐ μὴ οἰκοδομήσεις] οὐ μὴ takes in the Pss. the pres. subj. of δύναμαι, otherwise aor. subj. except a few times future ind. 34<sup>23</sup> 59<sup>14</sup>.

7 κ. ἀνέθαλεν **לְעִילָה**] intrans. ; perhaps only a paraphrase.

Ἀναθάλλω is intrans. in the 2nd Aor. Hos. 8<sup>9</sup>, Wisd. 4<sup>4</sup>, Sir. 46<sup>20</sup> (and the || 49<sup>10</sup>) ; in the present it is transitive Ezek. 17<sup>24</sup>, Sir. 1<sup>18</sup> 11<sup>22</sup> 50<sup>10</sup> (v. also Veitch). This is in favour of taking it in Phil. 4<sup>10</sup> as intransitive.

ἡ σάρξ μου καὶ ἐκ τοῦ θελήματός μου **לְבִי וּמְשִׁירִי** These Hebrew words seem partly to have changed places, as if the translators had had **בְּשִׁירִי וּמְלָפֵב** (Hitz. Bä.).

8 τοῦ λαοῦ αὐτοῦ **לְמַנוּ**] i.e. **עַמּוּד**.

τῶν σωτηρίων] PsR. *salutarium*, V. (?) -ιῶν *salvationum* (Obad. 17, Hab. 3<sup>8</sup>).

9 ποίμανον] PB. *psalms feed*, Te Deum (through Latin *Et rege eos*) *Govern*.

ἐπαρον] not a very common use. Cf. 8<sup>2</sup> 47<sup>10</sup>, Lam. 4<sup>2</sup>, Esd. B 7<sup>28</sup>. It sts. implies pride (Prov. 3<sup>5</sup>, 2 Cor. 10<sup>5</sup> 11<sup>20</sup>). In N.T. exc. above and Acts 27<sup>40</sup> (*τὸν ἀρτέμονα*), only of bodily members and voice, as Mt. 17<sup>8</sup>, Lk. 21<sup>28</sup>, Jn. 13<sup>18</sup>, Acts 1<sup>9</sup> 2<sup>14</sup>, 1 Tim. 2<sup>8</sup>.

**XXIX 1** + **ἐξοδίου σκηνῆς**] obscure. The unexplained genitive recurs in titles 31 *ἐκστάσεως*, 66 *ἀναστάσεως* (additions); and as rendering MT. **ῳδῆς** = **שִׁיר** 75, (and T 76), and *συνέσεως* = **משכִיל**, without preposition in the original.

If ἔξοδίον is read, it may be taken from ἔξόδιον = עַצְרָת, the last day of the feast of tabernacles (Lev. 23<sup>36</sup>), and understood to appropriate the use of the Ps. to that day (סָכָה is in post-biblical Hebr. the name of the Feast of Tabernacles, Bä.). There seems no other evidence of this Ps. being then used; nor of the mention of any days in the Titles except the days of the week. Ἐξόδιον might possibly also = ἔξοδος; or a hymn used in an ἔξοδος\*. Or ἔξόδου (TU) may be read (-δίον having arisen from a mistaken view of σκηνῆς as above) with the meaning “On the going forth of (i.e. from) the Tabernacle” at the end of the service of Anointing the King (I have suggested) in which the seven Pss. 23—29 were used; performed very soon after the Ark was first brought to Jerusalem. Rom. V. *In consummatione tabernaculi†*, where perhaps *cons.* is meant to represent עַצְרָת.

**XXIX 1** + ἐνέγκατε τῷ κυρίῳ σίονς κριῶν. V., PB. A doublet taking αἴλιμ = אַיִלִים. Cf. 89<sup>7</sup>.

τιμήν ή] v. 8<sup>3</sup>.

ἐνέγκατε] It is only colloquially that φέρε, φέρετε take the place of the aor. imp., W-M. § 43<sup>4</sup>.

2 δόξαν ὀνόματι αὐτοῦ [כבוד שמו] for a different turn in this rendering v. 66<sup>2</sup>; cf. 51<sup>19</sup>, Gen. 49<sup>20</sup>.

ἐν αὐλῇ [בְּהַדְרַת] a guess founded on some similarity to αὐλή or perhaps פְּנָיר (inner chamber).

The three lines of 96 which are parallel to these, viz.: 7<sup>b</sup> 8<sup>a</sup> 9<sup>a</sup>, are verbatim the same Hebr. and Greek.

6 καὶ λεπτυνεῖ αὐτάς οὐοκύρομ] i.e. מִקְדָּשׁ; v. 2 Sam. 22<sup>47</sup>. Cf. Exod. 32<sup>20</sup> to which τὸν μόσχον will then allude (Bä.).

\* Cf. εἰσόδιον in Lit. S. Mark (Great Entrance). Renaudot ap. Hammond (*Litt. E. and W.*); εἰσόδ. “nisi subintelligenda est vox hymnus aut alia similis idem est ac εἰσόδος sive magnus ut Græci vocant introitus.”

† “Consummatio tabernaculi finis mundi est, in quo offerunt Deo filii Dei filios arietum. Filii arietum agni sunt qui ponuntur ad dexteram” (Arnobius Min.).

**XXIX 6** τὸν Διβανὸν in loose apposition to αὐτάς; but Latt. *vitulum Libani*.

ὁ ἡγαπημένος [שָׁרוֹן] i.e. יְשָׁרֵוֹן: see Dt. 32<sup>15</sup> 33<sup>5,26</sup>, Isai. 44<sup>2</sup>. μονοκερώτων [רָאָמִים] v. 22<sup>22</sup>. Rom. *unicornuorum*, Mil. V. *unicornium*.

“Nam et ipse dilectus et unicus patri exinanivit se nobilitate sua et factus est homo sicut filius Iudeorum ignorantium justitiam Dei et superbe jactantium tanquam singulare justitiam suam.” August.

7 A has φλόγαν here; so καὶ εἰκόναν 73<sup>20</sup>, διπλοίδαν 109<sup>29</sup>, κοιλάδαν Joel 3<sup>2</sup>, R χεῖραν 74<sup>11</sup>.

9 καταρτιζομένου [יְחֻולֵל] Either a technical term of mæeutics, (“Ad plenum et perfectum partum producere,” Schleusner); or, Schl. suggests from 18<sup>34</sup>, it may mean “Qui confirmat pedibus velocitatem et firmitatem tribuit.” חֻולֵל then will have been = *make strong*, v. J. & L. ad Ps. 10<sup>5</sup>.

καταρτίζ. Mid. in LXX; act. and pass. N.T. and classical; mostly confined to Pss. in LXX, with various originals;—8<sup>3</sup> | 68<sup>10</sup> 74<sup>16</sup> 80<sup>16</sup> 89<sup>36</sup> | כוֹן | כְּרִית<sup>7</sup> | 17<sup>5</sup> יִסְרָת | הַשְׁתָּוֹת<sup>3</sup> 11 | פָּעַלְתָּה | 18<sup>34</sup> מְשֻׁוָּה | 68<sup>29</sup> חַמּוֹךְ | פָּעַלְתָּה |

10 τὸν κατακλυσμόν [לְמַבּוֹל] as = חַמּוֹךְ, v. 17<sup>4</sup>.

κατοικεῖ [יִשְׁבֵּת] i.e. יִשְׁבֵּת; or Gk. crpt. for κατοικεῖ. PsR. *inhabitat*, V. *inhabitare facit*.

κατοικίζειν in Pss. always = חַיְשֵׁב; it has the place as obj. in 93<sup>1</sup>, Isai. 54<sup>3</sup>, Jer. 6<sup>8</sup> 17<sup>25</sup>, Ezek. 36<sup>33</sup> 38<sup>12</sup>; in the other occurrences of it in the Pss. (4<sup>9</sup> 68<sup>7</sup> 107<sup>36</sup> 113<sup>9</sup>) and more often the inhabitant is the obj. Apolinarius agrees with PsR. giving a curious interpretation of κατακλ.:

Ναιετάει Βασιλεὺς ἀρετὰς κρουνηδὸν ιούσας.

**XXX 1** + εἰς τὸ τέλος BRU.

ἐγκαινισμοῦ [חַנְכָתָה] Num. 7<sup>10</sup> (cf. 7<sup>88</sup>).

2 ὑπέλαβές με [דָּלַתְנִי] V. *suscepisti*. Cf. Acts 1<sup>9</sup>. This use of ὑπέλ., though quite different from that of 17<sup>12</sup>, may have been suggested by the resemblance of דָּלַת to לְדָמָה.

**XXX 6** ὁργή עָגָן] v. 4<sup>5</sup>.

τὸ ἐσπέρας, εἰς τὸ πρωΐ] v. 46<sup>6</sup>.

7 ἐν τῇ εὐθηνίᾳ μου so בְּשָׁלוֹי (cf. Job 2<sup>22</sup>, Dan. Θ 4<sup>1</sup> ΙΙ<sup>21, 24</sup>); εὐθηνεῖν 128<sup>3</sup> (פְּרָה), 123<sup>4</sup> (שָׁאַנְנִים), Dan. O 4<sup>1</sup> (עַגְּרָה).

8 παράσχουν הַעֲמַדְתָּה] Gk. crpt. for the common παρέσχουν (Horol.).

τῷ κάλλει μου לְהַרְרִי] i.e. **לְהַרְרִי**.

Latt. + *a me*; PB. *from me*; not LXX.

9 πρὸς τὸν θεόν μου אֱלֹהִי] The parallel of 104<sup>33</sup> 146<sup>2</sup>.

V. *Ad Deum meum*; hence PB. *to my Lord*.

11 ἥκουσεν, ἥλέστεν με, ἐγενήθη] i.e. **חָנַנִּי**, שָׁמַע.

12 εἰς χαράν לְמַחְוֵל.

τὸν σάκκον μου שְׁקֵי] Stuff made of haircloth, sackcloth; hence through Gk. and Lat. the Engl. *sack*. “A borrowed word in Hebr. and prob. of Egyptian origin. Cf. Coptic *sok*. This remarkable word has travelled everywhere, together (as I suppose) with the history of Joseph.” Skeat, s.v.

περιέζωσάς με εὐφροσύνην] v. 21<sup>3</sup>.

13 ή δόξα μου בְּבוֹד] i.e. **בְּבוֹד**. Cf. 16<sup>9</sup> 57<sup>9</sup> 108<sup>2</sup>.

PB. follows SM. *decantabit tibi (bonus quisque)*.

κατανυγῶ יְדֵם] the subj. being equiv. to the 1st person. v. 4<sup>5</sup>.

**XXXI 1** + ἐκστάσεως. “A song springing from the outward and inward conflict (LXX ἐκστάσεως probably by a combination of v 23 ἐν ἐκστάσει with 1 Sam. xxiii 26 [בְּחַפּוּי = σκεπαζόμενος LXX]) of the time of Saul.” Delitzsch. Hesych. explains φρενὸς ἐκστασίς by δ εἰς ἑαυτὸν μὴ ὅν (e.g. Gen. 2<sup>21</sup>); Suidas θαυμασμὸς καὶ ἀλλοίωσις. Ἐκστ. represents such words as חָרְדָה (Gen. 27<sup>33</sup>) | 2 Chron. 15<sup>5</sup> | 1 Sam. 11<sup>7</sup> | שְׁמָה Jerem. 5<sup>30</sup>.

Del.’s explanation seems the only one available, but it is not satisfactory, as neither MT. nor LXX titles (except of 102) speak of the Psalmist’s feelings.

2 + καὶ ἔξελον με from 71<sup>2</sup>. PsR. *et eripe me*; not V.

XXXI 4 καὶ διαθέψεις με [וְתַהֲלֵנִי] v. 23<sup>2</sup>.

6 παραθήσομαι [אָפְקִיר] Lev. 6<sup>4</sup>.

7 ἐμίσησας] i.e. **תִּשְׁלַח** for **תִּשְׁלַח**. V. *odisti*.

τοὺς διαφυλάσσοντας [הַשְׁמְרִים] Dt. 7<sup>12</sup>, Hos. 12<sup>13</sup>, Prov. 6<sup>24</sup> (שָׁמֵר); Dt. 32<sup>10</sup> (נִצָּר); Lev. 19<sup>20</sup> (נִחְרַפְתָּ); Wisd. 10<sup>12</sup>. Διαφ., as compared with **φ.**, emphasises the thought of duration.

8 ἐφεῖδες A] Cf. 112<sup>8</sup> κΤ ἐφίδη | 119<sup>43, 49</sup> AT ἐφήλπισα.

ἐσωσας ἐκ יְדֵת בָּ] probably a paraphrase.

9 ἐν εὐρυχώρῳ [בְּמִתְּ] (118<sup>5</sup> = εἰς πλατυσμόν). εὐρύχ. recurs 104<sup>25</sup>, Hos. 4<sup>16</sup>, Mt. 7<sup>13</sup>.

The simple **εὐρός** (ends of Exodus and Ezekiel, Judith 7<sup>3</sup>, Job 11<sup>9</sup> 38<sup>18</sup>), and **εὐρὺς** (3 times in Exod. 38) are used in LXX in statistics of dimension but not for absolute breadth. **πλατὺς** is used more generally.

**εὐρύχωρος** and **πλατεῖα** (of absol. breadth) are altern. readings, Judges 18<sup>10</sup>. “**Εὐρὺς** freq. in all poets exc. Attic, who hardly use it save in lyrics...nor is it common in prose.” L. & S.

11 ἡσθένησε [כָּשֵׁל] v. 27<sup>2</sup>.

ἐν πτωχείᾳ [בְּעִנִּי בְּעִנִּי] i.e. **בְּעִנִּי**.

12 παρὰ πάντας τ. ἐ. [מְכֻלָּצָה] i.e. *more than all*, a grammatical though not probable rendg. The prepn. has met with various treatment. Rom. V. *super omnes*. Mil. *Præ omnibus*. Jer. *apud omnes*. PB., AV. *among all*. Par. Psr. *Because of*; and so Syriac, attaching the words to previous verse.

Αἰσχος ὑπὲρ πάντας γενόμην περιώσιον ἔχθρούς. Apolin.

14 παροικούντων [מְגֻור] i.e. **רַמְּגַן** referred to **נוֹר** *sojourn*; the adjacent words explaining the **מ**; cf. 34<sup>5</sup> 120<sup>5</sup> (*παροικία*) | 56<sup>7</sup> 61<sup>5</sup> (*παροικεῖν*) | Jerem. 20<sup>3, 4</sup> (*μέτοικον, -ίαν*).

16 οἵ κλῆροί μου [עֲתָתִי] Gk. crpt. for *καιροί*. Rom. (with Roman and Sar. Missals) *tempora mea* (cf. 4<sup>8</sup> 26<sup>12</sup>); Mil. and V. *sortes meæ*.

17 ἐπίφανον τὸ πρόσωπόν σου [הָאִירָה פְּנֵיךְ] the rendering of Num. 6<sup>25</sup>, cf. Ps. 67<sup>2</sup>.

18 καταχθείησαν [יָרְמֹו] v. 4<sup>5</sup>.

**XXXI 18** εἰς φόνου] v. 9<sup>18</sup>.

**19** ἀλαλα ἀλλά μνη] *dumb*, 38<sup>14</sup> (Μ?Ν), Mk. 7<sup>37</sup> 9<sup>17, 25</sup> only.  
(κωφός = *deaf and dumb*.)

**20** ὡς πολὺ τὸ πλήθος ב. מ.ה ר.ב | + Κύριε.

ἔξειργάσω τ. פעלת] as 7<sup>14</sup>.

**21** ἀπὸ ἀντιλογίας] as Dt. 1<sup>12</sup>.

**22** εὐλογητός, generally of the Lord (but v. Judges 17<sup>2</sup>, Gen. 12<sup>2</sup> 24<sup>31</sup> (Oxf. text)); εὐλογημένος, of God or men.

ל] om. A preposition with pronoun is often omitted when the sense is clear without, or where it is absorbed in another expression with pron. 17<sup>9</sup> 19<sup>5</sup> 36<sup>3</sup> 58<sup>8</sup> 64<sup>9</sup> 105<sup>28</sup> 106<sup>45</sup> [106<sup>34</sup> 114<sup>5</sup> א p.m.] 110<sup>3</sup> 120<sup>6</sup> 123<sup>4</sup> 127<sup>1</sup> 144<sup>2</sup> 145<sup>15</sup>. Or perhaps they read לו lost in the αὐτοῦ.

περισχῆς] Both the Heb. and the Greek are ambiguous: see on 60<sup>11</sup>. PsR. *circumstantiae*, V. *munita*.

**23** ἐκστάσει] v. v 1. PsR. *pavore*, V. *excessu mentis*; cf. 68<sup>28</sup>.

ἀπέρριψμαι] V., PB. נִדְע Zech. 11<sup>10, 14</sup>. Or possibly is here understood as נִנְשָׁתִי, cf. Mic. 2<sup>9</sup> (Jon. 2<sup>5</sup> ἀπώσμαι, which Lam. 3<sup>54</sup> = נִזְרָתִי).

ἄρα here and 7<sup>5, 6</sup> without original | 58<sup>2</sup> | אלם | 58<sup>12, 12</sup> 73<sup>18</sup> 139<sup>11</sup> ל.א | 124<sup>2, 3, 4</sup> א.ז | cf. Gen. 18<sup>3, 13</sup> 20<sup>11</sup>, Num. 22<sup>11</sup>.

διὰ τούτο א.כ.ן] as if = ל.כ.ן 73<sup>10</sup>; so 66<sup>19</sup>.

+ Κύριε BR. not Ch. Texts.

**24** + δτι V., PB., AV.

ἀληθείας ἀμονία] altern. meaning.

ἐκζητεῖ נ.צ.ר] v. 12<sup>8</sup>.

τοῖς περισσώς π.] Taking (not possibly) עלייתר c. sqq., to avoid imputing excess to God. PsR. *retribuet his* (Mil. *iis*) *qui abundanter faciunt superbiam*. V. retr. *abundanter facientibus sup.*

**XXXII 2** οὐ] al. ω. Latt. *cui*.

ἐν τῷ στόματι αὐτοῦ] ב.ר.ו.ח. v. Isai. 53<sup>9</sup>, 1 Pet. 2<sup>22</sup>, Rev. 14<sup>5</sup>. PsR. *in ore ejus*, V. *in spiritu ejus*. It is said however to

come from Symmachus who Eccl. 7<sup>9</sup> has διὰ λόγων σου for בָּרוּךְ\*. \*

XXXII 3 ἀπὸ τ. κρ. בָּשׁ.

4 (εστράφην) εἰς ταλαιπωρίαν] i.e. לִשְׁרֵי (נִקְּפָה) from (Bä.) v. 17<sup>9</sup>.

ἐν τῷ ἐμπαγῆναι ἀκανθαν [בְּחַרְבּוּנִי קִין] The first word they take as vb. or subst. of Arabic root; for the second they read קִין.

A followed by Horol. and PsR. inserts μοι before ἀκ. (al. μου, με).

5 ἔξαγορεύσω אָוְדָה] The usual word for confession of sin in LXX, generally rendering חַתּוֹדָה; not found in N.T. nor in this sense classical. It stands for חַתּוֹת Lev. 5<sup>5</sup> 16<sup>21</sup> 26<sup>40</sup>, Num. 5<sup>7</sup>, 2 Esdr. 10<sup>1</sup>, Neh. 1<sup>6</sup> 9<sup>2,3</sup>, Dan. 9<sup>20</sup>; is used otherwise Job 31<sup>34</sup>, 1 Kings 8<sup>31</sup>, Bar. 1<sup>14</sup> | Symm. Proverbs 28<sup>13</sup>. (In 2 Esdr. 10<sup>1</sup> B has προσηγόρευσεν.) Ἐξομολογ. (including δμολ.) may have been avoided as already appropriated in the formula 136<sup>1</sup> to another use. v. 6<sup>6</sup>. Here Rom. *pronuntiabo*, Mil. *eloquar*, V. *confitebor*.

καὶ ἐμοῦ] i.e. לִי.

τ. καρδίας μ. חַטָּאתִי] Gk. crpt. for ἀμαρτίας; or to avoid tautology (cf. 46<sup>5</sup>). PsR. *cordis*, V. *peccati*.

6 εὐθέτῳ מִצְאָה] paraphr. Sus. 15, Lk. 9<sup>62</sup> 14<sup>35</sup>, Hebr. 6<sup>7</sup> (the context in N.T. use has always reference to rejection for non-use of privilege); ἀνεύθετος Acts 27<sup>12</sup>.

7 τῆς περιεχούσης με] i.e. צָרִי (taking צָרִי as fem.) from besiege; cf. 31<sup>22</sup> and v. 12<sup>8</sup>.

τὸ ἀγαλλίαμά μου λύτρωσαι με פָּלָט i.e. רְנִי with פָּלָט as Piel imperative.

ἀπὸ τῶν κυκλωσάντων με חַסְכּוּנִי] ‘I should not try to define what the LXX read too precisely: מ for ח, and then something from סַבְבָּה; perh. מַפְּסַבְבָּנִי or, impossible really), taken

\* “Allein nach Hi. bei Field und Cod. 264 gehört diese Übersetzung Σ an, der auch Kohel. 7<sup>9</sup> frei mit δ. λ. σ. übersetzt.” Bä.

to = ἀπὸ τ. κ. με; or possibly מִקְבָּבִי (though without analogy) which would explain the aorist. There are many similar cases in which we can see the root which the LXX had in mind, but cannot say exactly what derivative of it they thought of.' *D.* For ἀπὸ v. 7<sup>9</sup>.

**XXXII 8** ἐπιστηριῶ αἰγάχα] cf. Prov. 16<sup>30</sup> στηριζῶν ὁφθαλμοὺς αὐτοῦ Bā. Perh. associating אַיִל with עַצְם. Στηριῶ τοὺς ὁφθ. μον is used Amos 9<sup>4</sup>, Jerem. 24<sup>6</sup> for עַמְקַתִּי עַנְיִנִי. **וְשָׁמְתִּי**

9 μὴ γίνεσθε] γίνονται, γίνεσθαι are very much more common in O. and N.T. with or without μὴ than the aorist, or than οὐσθι (ἐστε is not found); and express actuation of character by circumstances, not (as a rule) inward change of it; e.g. St John 20<sup>27</sup> μὴ γίνονται ἀπιστος ἀλλὰ πιστός: or in the 3rd p. (to which the above statement of use does not apply) γινέσθω δὲ ὁ θεὸς ἀληθής.

**κημφ** [רָסֵן] K. = *nassa*, a wicker trap for fish (Dict. Ant.). Hence, a *muzzle for biters* (L. & S.). Ezek. 19<sup>9</sup> = סָנוּר.

**τὰς σιαγόνας αὐτῶν** [עַדְיוֹן] Prob. a guess to suit the context; but v. 103<sup>5</sup>. Apolin. ἔυνέαξον.

**ἄγξαι** [לְבָלוּם] Hesych. takes ἄγξαι as infin. (=χαλινῶσαι) which it probably is, but Mil. V. *constringe*. The infin. with τὰς σιαγ. as object is a mechanical rendering; cf. 34<sup>13</sup>. Τοῦ would have been expected here with infin., but its omission is common enough. MSS, not knowing what to make of the word, have ἄγξης, ἄγξ(ε)ις, ἄγξαις.

**τῶν μὴ ἐγγιζόντων** [בְּלִקְרֵב] i.e. בְּלִקְרֵב; sing. by plur. as αὐτῶν above; cf. 55<sup>19</sup>.

**XXXIII 1** + τῷ Δανειδ.

2 **κιθάρᾳ** [בְּנוֹר] Gen. 31<sup>27</sup>. The word itself in the form κινύρα is also used in Samuel, Maccabees, Nehemiah. Κιθ. also = נְבָל Ps. 81<sup>2</sup>.

**ψαλτηρίῳ δεκαχόρδῳ** [נְבָל עִשּׂוֹר] The LXX probably do not intend accurate distinction of instruments. ψ. = בְּנוֹר Gen. 4<sup>21</sup>.

3 Latt. + ei (2<sup>0</sup>), PB. *to him*; following κ. a. and other MSS.

XXXIII 5 ἐλεημοσύνην ᷄קְדָּצָה] v. 24<sup>5</sup>.

6 ἐστερεώθησαν נָשָׁנָה] seems interchanged with the ἐκτίσθησαν וְעַמְּרָה of v. 9; cf. 8<sup>3,4</sup>.

7 ἀσκόν דְּנָה] i.e. נָאָרָה, so 78<sup>13</sup>.

8 σαλευθήτωσαν יִגְּרוּ] careless rendering (22<sup>24</sup> correctly φοβηθήτωσαν).

9 ἐκτίσθ. v. on v 6.

10 διασκεδάζει הַפִּיר] διασκ. in LXX mostly = פְּרַר or פְּרַר/פְּרַר; to disannul, treat as void, esp. covenant or law as Gen. 17<sup>14</sup>. Frequent in nearly all parts. The idea of scattering is very rarely required in it; but v. Exod. 32<sup>25,25</sup> | Job 38<sup>24</sup> | פְּזִים | Wisd. 2<sup>4</sup>; v. also 2 Chr. 16<sup>3</sup>, Job A 24<sup>17</sup>, Eccl. 12<sup>5</sup>, Isai. 9<sup>3,10</sup>. Not found in N.T. The usual word for scatter is διασκορπίζειν.

+ καὶ ἀθετεῖ βουλὰς ἀρχόντων] V., PB.; an ancient doublet (Bä.).

14 ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ שְׁבָתוֹן] Ex. 15<sup>17</sup> εἰς ἔτ. κατ. σου שְׁבָתוֹן? מִכְּוֹן? cf. 1 K. 8<sup>13</sup> etc. and Ps. 10<sup>17</sup>. מִכְּוֹן is apply. confused with בְּכָוֹן 57<sup>8</sup>, etc. and by hendiadys the former noun is turned into an adjective.

15 κατὰ μόνας יְהִידָה] i.e. יְהִידָה, which would however not be so applied. K. μ. Mk. 4<sup>10</sup>, Lk. 9<sup>18</sup> and classical.

17 σωθήσεται] i.e. טְלִימָדָה..

19 διαθρέψαι αὐτὸν לְחִיוֹתָם] Gen. 7<sup>3</sup>, etc.

20 ὑπομένει τῷ Κυρίῳ לִיהְיוֹת] Hebraism; cf. 56<sup>7</sup>, 2 K. 6<sup>33</sup>, Lam. 3<sup>24</sup>, Job 20<sup>26</sup>.

+ δτι V., PB.

XXXIV 1 τὸ πρόσωπον αὐτοῦ טְעַמְּנוּ.

καὶ ἀπέλυσεν וְיָגְרָשָׁהוּ.

3 ἐπαινεσθήσεται לְהַהְלֵל] Aram. reflexive as passive, Bä.

5 τῶν παροικῶν μου מְגֻוָּתִי altern. root, v. 31<sup>14</sup>; taken no doubt to refer to the title of the Ps. *Al.* with Horol. θλίψεων, cf. vv 18, 20; Latt. *tribulationibus*.

6 προσέλθατε] i.e. בְּבִיטָה; but as to the Invisible.

**XXXIV 6** φωτίσθητε] i.e. נָרַג. The MT. pointing as perfects is necessitated by their reading פְנִיהם (Bä.). LXX however in last line do not distinguish אֶל from לָא.

τὰ πρόσωπα ὑμῶν] פְנִיהם i.e. כְם.

7 + αὐτοῦ V., PB., AV.

**8 παρεμβαλεῖ** חנָה] The ordinary rendering, Gen. 33<sup>18</sup>, Ex. 14<sup>9</sup>. But V. (referring to the derivation of the Gk.) *immittet*, cf. Sir. 11<sup>8</sup> (Ps. 40<sup>6</sup> ἐνέβαλεν, Rom., V. *immisit*, Mil. *misit*).

10 + πάντες.

ניסיְרַמָּא] absol. of want of necessities of life, Lk. 21<sup>4</sup>; cf. for cogn. Mk. 12<sup>4</sup>, Lk. 15<sup>14</sup>, Phil. 4<sup>11, 12</sup>, Hebr. 11<sup>37</sup>.

**11 πλούσιοι** כְפִירִים] v. 10<sup>8</sup>, and cf. the contrast of πλούσεῖν and πεινῆν in the Magnificat.

+ διάψαλμα.

**13 ὁ θέλων** ζωήν] v. 22<sup>9</sup>.

ἀγαπῶν ιδεῖν ἡμέρας ἀγαθάς אֶחָב יְמִים לְרֹאות טֹוב טֹוב] cf. 32<sup>9</sup>; obj. before infin. as sts. in Aramaic (Dan. 2<sup>16, 18</sup> 4<sup>15</sup> 5<sup>8, 15</sup>); as adverbial, but paraphrased by adj. in agreement. So PB.

BU only, with 1 Pet. 3<sup>10</sup> (TR. WH.), have ἵδ. ἡμ. ἀγ. Horol. V. with most MSS and a few of Pet. *i.e.* ἡμ. ἵδ. ἀγ. PsR. *cupit videre dies bonos*. St Peter who (allowing for accommodation) does on the whole follow the LXX closely in this passage, diverges only here, reading ἀγαπᾶν καὶ for ἀγαπῶν. Can the ptcp. have been written ἀγαπᾶν (v. 14<sup>3</sup>), and then it being taken for inf. καὶ inserted?

**14 παῦσον** נִצָּר] v. 12<sup>8</sup> | τοῦ μὴ λ. מַ] v. 8<sup>3</sup>.

16 + δτι.

**18 + οἱ δικαιοί** V. SM. PB. AV. · Either (1) οἱ δ. is supplied in translation as AV., or (2) צְדִיקִים lost after צַעֲקָה, or (3) (v. *Par. Psr.*) νν 16 and 17 transposed.

συντετριμένοις τὴν καρδίαν] (al. τῇ καρδίᾳ, cf. Isai. 61<sup>1</sup>), accus. as Isai. 36<sup>22</sup> ἐσχισμένοι τοὺς χιτῶνας | Job 17<sup>9</sup> καθαρὸς χεῖρας (al. χερσὶ) | Gen. 41<sup>40</sup> τὸν θρόνον ὑπερέξω σου ἐγώ (*Quoad thronum major te ero*. Biel) | 1 Tim. 6<sup>5</sup> διεφθαρμένων τὸν νοῦν.

XXXIV 18 τ. ταπεινοὺς τῷ πνεύματι] W-M. III § 31. 6 a.

20. 21 There is an uncertainty to which verse Κύριος belongs. The Church texts have it with both, αὐτὸὺς ὁ Κύριος, (21) φυλάσσει Κύριος.

22 θάνατος] i.e. רֵעַ with פִּתְיוֹתָה as adjective.

22. 23 πλημμελήσουσιν] Lev. 4<sup>13</sup> 5<sup>19</sup>.

XXXV 1 Δικαστον πίβε] so 43<sup>1</sup> 74<sup>22</sup>. The usual rendering exc. in Samuel, where δ. = שפט.

Δ. *act. of a judge* 35<sup>1</sup>, 1 Sam. 7<sup>6. 15-17</sup> 8<sup>5. 6. 20</sup> 12<sup>7</sup> 24<sup>13. 16</sup>, 1 Esdr. 8<sup>23</sup>, Wisd. 2<sup>19</sup>, Bar. 2<sup>1</sup>; with accus. of the parties generally (Wisd. τὴν ἀνεξικακίαν αὐτοῦ); of the faulty party Ps. 35<sup>1</sup>; ἀναμέσον with the two parties 1 S. 24<sup>13</sup>; dat. of the innocent party 1 S. 24<sup>16</sup>. Δ. is used of adopting one side in the other passages of the Pss. and Lam. 3<sup>58</sup>, with acc. of the cause. Δικάζεσθαι *mid.* means *to go to law* Judges 6<sup>31. 32</sup>, Sir. 8<sup>14</sup>, Hos. 4<sup>4</sup>, Mic. 7<sup>2</sup> (יָאָרְבָּו), Jer. 15<sup>10</sup>; with dat. = on behalf of (a person); μετά τού i.e. the opponent. Sir. 8<sup>14</sup>.

τοὺς ἀδικοῦντας יְרִיבִי] general sense.

πολέμησον with acc. as Exod. 17<sup>8</sup>, 1 M. 11<sup>41. 50</sup>, 4 M. 4<sup>21</sup>, etc.

2 ὄπλους [מַגְן] v. 5<sup>13</sup>.

θυρεός צנה] V. *scutum*. As if oblong like a door; the word was used first apparently in Polybius' time.

3 ἔκχεον ἡρκ] Eccl. 11<sup>3</sup>, Ezek. 12<sup>14</sup> (AQ). The same Hebr. Jerem. 48 (31)<sup>11</sup> ἔγχέω | Zech. 4<sup>12</sup> ἔπιχέω.

ῥομφαίαν חנית] Ezek. 12<sup>14</sup> has ῥομφ. ἔκχέω (B ἔκκενώσω) (cf. Ez. 5<sup>2. 12</sup>) for חרב אֲרִיך (in Ex. 15<sup>9</sup>, Lev. 26<sup>33</sup> LXX paraphrase). LXX may then have read חרב; but more probably rejected more exact readings of חנית on the ground of poetical form or of associations, δόρυ (the general rendering) γαῦσος (Josh.) λόγχη (Judges and Job) ζιβύνη (Isai. and Jerem.) σειρόμαστος (2 K. 11<sup>10</sup>). Possibly ῥομφ. here = *spear*, v. 9<sup>7</sup>. חַנְן is rendered ὄπλουν 46<sup>10</sup> 57<sup>5</sup>, Nah. 3<sup>3</sup>, Hab. 3<sup>11</sup>, but δ. has been occupied v 2 by מַגְן.

V. *effunde frameam.*

**XXXV 3** καὶ σύγκλεισον יָמָנָר] “All versions differ from MT. in taking ‘מ’ as an imperative” (Bä.). MT. by punctuation couples it with חנית as (*spear and*) *lance*.

**5** χνοῦς οὖς] χοῦς seems to be the common reading though without support in uncials V., SM. *pulvis*, PB. *dust*. v. 1<sup>4</sup>.

+ αὐτούς] V., PB., AV.

**7** δωρεάν μην] *As a gift, for nothing* (modern English *gratuitously*), imitated in V. *gratis*.

διαφθοράν תְּשַׁחַת] v. 9<sup>16</sup>; so PB. paraphrasing “*To destroy me.*” August. reads *Quoniam gratis absconderunt mihi muscipulae suæ corruptionem.*

ἀνείδισταν ρήφρο] giving the Kal a transitive sense, or confounding with תְּרַפִּי.

**8** ἡ θήρα רְשַׁתְוָה] Possessive absorbed in rel. clause. παγίς the usual rendering of ‘ר’ is taken before and after in the *v* for חַוָּתָה; θήρα here must = *trap*, the only other instance being in Rom. 11<sup>9</sup>; unless so in Prov. 11<sup>8</sup> ἐκ θήρας = חַרְבָּה. V. *captio*.

**10** + χειρός] cf. 72<sup>12</sup> BR.

στερεωτέρων αὐτοῦ] V. *fortiorum ejus*.

**11—14.** The imperfects seem meant to help present a picture. So *v* 20.

**13** ἐν τῷ αὐτοὺς παρενοχλεῖν μοι] i.e. מִלְּחַמְּבָּה; μοι supplied. Παρεν. with dat. as 1 Sam. 28<sup>15</sup> (με A), Mic. 6<sup>3</sup> (for חַמְּלָה), Dan. O 6<sup>18.23</sup>, Acts 15<sup>9</sup>. Or possibly Gk. crpt. for ἐν τῷ αὐτοὺς ἐνοχλεῖσθαι. ἐνοχλ. (not παρενοχλ.\*) is used of ill health as Gen. 48<sup>1</sup>, 1 Sam. 19<sup>14</sup>, Mal. 1<sup>13</sup>; cf. δχλούμενοι of possessed Lk. 6<sup>18</sup>. Beil quotes Herodian and Diod. Sic. for the same sense of ἐνοχλ. V. *cum mihi molesti essent*.

**14** ἡμέτερον ὅ | εὐηρέστουν חַתְּחַלְבָּתִי] v. 26<sup>3</sup>.

+ οὔτως (bis) | ως πενθῶν] i.e. לְבַבְּנָה.

\* But Theodotion and the Quinta here ἐν τῷ αὐτοὺς παρενοχλεῖσθαι. (Quoted by Bä.)

XXXV 14 καὶ ἡν] i.e. ἡ.

ὡς πλησίον ὡς ἀδελφὸν ἡμέτερον οὕτως εὐηρέστουν] V. *Quasi proximum* (et Sar. Brev.) *quasi fratrem nostrum sic complacebam*. “Hæc constructio inquit sanctus Thomas est mirabilis quia non habent hi accusativi unde regantur.” Le Blanc. Apolin. understands the accus. as objects of εὐηρ. and to refer to the bad men: ὡς φίλῳ ὡς τε κασιγνήτῳ τόσον ἥνδανον αἴτιοι. Aug. as obj. of *complacebam* but refers them to God. “Quando gaudemus in oratione, quando mens nostra serenatur, non prosperitate seculi sed luce veritatis. Qui sentit hanc lucem novit quod dico, et videt hic agnoscitque quod dictum est *sicut proximum sicut fratrem n. sic compl.* Sic enim anima placet Deo non longe posita. In illo inquit movemur et sumus; quasi fratri, quasi propinquo quasi amico. Si autem non est talis ut possit sic gaudere sic lugere sic propinquare sic adhærere et videt longe se inde, faciat quod sequitur, tanquam lugens etc.” He does not explain the construction but seems to understand, “At one time I had God for my neighbour and brother, was pleasing to him and had calm of mind [getting both out of *complacebam*]; (again a cloud came over me and) I was dejected and humbled.” These notes seem a conversational exposition, extempore suggestions, not thoroughly thought out, and taken down by a hearer.

15 καὶ κατ’ ἔμοιν וּבְצַלְעִי] *against my side* taken as paraphr. for *against me* (so apply. Bä.). Or perhaps as ז' וּבְצַלְעִי and omitted as not understood; μάστιγες is guessed for it 38<sup>18</sup>.

Here μάστιγες = as connected with *to smite*.

ἴγνων] PsR. takes this as 3rd plural *ignoraverunt*.

διεσχίσθησαν] i.e. קָרְעָנִי | κατενύγησαν] דָמו v. 4<sup>5</sup>.

16 ἐπείρασάν με בְּחַנְנִי] i.e. בְּחַנְנִי.

ἐξεμυκτήρισάν με μυκτηρισμόν με לְעֵגִי מְעֵגִי] i.e. לְעֵגִי; με supplied.

17 μονογενῆ יְחִידָתִי] v. 22<sup>21</sup>.

18 + Κύριε or καὶ.

XXXV 18 ἐν λαῷ βαρεῖ בעם-עצום Num. 20<sup>20</sup> ב' בְּגָד<sup>20</sup> בְּנֵי ὅχλω βαρεῖ. 1 Macc. 1<sup>17, 20, 29</sup>.

19 καὶ διανεύοντες Ικράζο] *i.e.* יְקַרְבָּא, a good case of confusion of *ν* and *בָּ*. Cf. 76<sup>7,13</sup> 144<sup>15a</sup>.

20 ἐμοὶ μέν οὐ] i.e. οὐ implying an intervening οὐ *not*, or else οὐ = *to him*. Cf. Gen. 23<sup>11</sup> παρ' ἐμοὶ γενοῦ = οὐ.

וְעַל רְגָעֵי אָרֶץ דְּבָרֵי מְרֻמּוֹת יְחַשְׁבּוּן διελογίζοντο [οὐλὴν ἐπὶ ὄργῃ δόλους διελογίζοντο] omitting bracketed part. For רְגָע v. 4<sup>5</sup>. PsR. et *super iram dolose cogitabant*. V. et *in iracundia terre loquentes dolos cogitabant*, i.e. (מְרֻמּוֹת) רְבָרִי (ס).

23. 24 + Κύριε Mil. not V.

<sup>25</sup> The form varies between *εἰπαισαν*, *εἰποισαν*, *εἰποιεν*.

εῦγε εῦγε πάτε] V., PB. repeat.

κατεπίσμεν αὐτόν so 69<sup>16</sup> 106<sup>17</sup> 107<sup>27</sup> 124<sup>3</sup>. In  
58<sup>10</sup> κ. = שָׁעַר ; 141<sup>6</sup> שְׁמָט = .

27 οἱ θέλοντες ἡγέρνα] LXX refer the ptcp. to men well wishing, treating number loosely.

XXXVI 2 φησὶν ὁ παράνομος τοῦ ἀμαρτάνειν ἐν ἑαυτῷ] i.e. נָאָם פְּשָׁע לְרַשְׁעָ בְּקָרְבָּ לְפָנָי.

φησίν **מְאֻנָּה**] Num. 24<sup>3</sup>.

*In conspectu ejus.* “In cujus conspectu? Cujus timor non est ante oculos eius.” Aug.

3 אָלֵי merged, v. 31<sup>22</sup>.

4 οὐκ ἡβουλήθη Ἀρά] Paraphr. by neg. 75<sup>9</sup> 119<sup>30</sup>.

אָגָאθָנָאָו] **הִיטִּיב** formed by LXX to represent verbs of the root. Here absolute; 49<sup>19</sup> with dative; 51<sup>20</sup> with accus.

5 + πάση.

προσώχθισεν יָמָם] V. *odivit* (so Rom. Mil. August.), now commonly printed *audivit*.

8 ὡς ἐπλήθυνας **מה יקר**] BÄ. compares Prov. 17<sup>27</sup> μακρόθυμος = **רוח יקר**.

9 χειμάρρουν] נחל 18<sup>5</sup> 78<sup>20</sup> 124<sup>4</sup> | אפיק 126<sup>4</sup> | סעיף Judges 15<sup>8</sup>. In 126<sup>4</sup> -ρρους, 124<sup>4</sup> -ρρον, no altern. reading in the uncials. ὁ ἐν τῷ χείμωνι ῥέων ποταμός. Suidas.

**XXXVI 13** + πάντες PsR., PB., but not V. nor Sarum Brev.

**XXXVII 1** Μὴ παραξήλουν ἀλλήτητον] The phrase (same Heb. and Gk.) recurs vv 7, 8. Elsewhere παραξ. is transitive, = “provoke to jealousy”; for Hiphil of נִזְבַּח 78<sup>58</sup>, Dt. 32<sup>21b</sup>, and for Piel of נִזְבַּח Dt. 32<sup>21a</sup>, 1 K. 14<sup>22</sup>; cf. Sir. 30<sup>3</sup>. Biel gives here a passive equivalent, *Ne irriteris*, and quotes (from Suidas) Theodoret ad h. l. παρεθίζον, παροξύνον εἰς μίμησιν τῶν κακίᾳ συζώντων. The books however all accent as active. The Hebr. reflexive is elsewhere by Aramaism regarded as passive 34<sup>3</sup>; and a difference of voice between παραξ. and ζ. is implied in rendering the first בְּ־ֶנְךָ, the second בְּ־ by simple accus. The Gk. interpreters by explaining as = μὴ δμοιωθῆς (or equiv.) include imitation in παραξ.

μὴ ζήλουν ἀντητήσαν] Active voice as elsewhere Gen. 30<sup>1</sup>, Num. 11<sup>29</sup>, Prov. 24<sup>19</sup>, Sir. 9<sup>1.11</sup>.

Here again Hesych. followed by Biel μιμοῦ, μεταδίωκε, which from the Hebr. cannot have been the translator's intention.

**2** + ταχύ (2<sup>0</sup>).

**3** καὶ ποιμανθήσῃ הָעָרָה] In referring the vb. to 'ר pascere the LXX are followed by Church Versions generally, including the famous “Bleibe im Lande und nähere dich redlich.” (But Syr. ﺖَكَتْ seek after.) LXX do not readily recognise the vb. 'ר comitari, Judges 14<sup>20</sup> Pi. ἐφιλίασεν | Prov. 13<sup>20a</sup> συμπορευόμενος | Prov. 22<sup>24</sup> Hithp. ἵσθι ἐταῖρος. But Prov. 13<sup>20b</sup> 15<sup>14</sup>, Isai. 44<sup>20</sup> they refer to עַד; Pr. 28<sup>7</sup> 29<sup>3</sup> to 'ר pascere; Hos. 12<sup>2</sup> = ποιηρόν.

ἐπὶ τῷ πλούτῳ αὐτῆς הַגְּמָנָא] i.e. הַגְּמָנָה, cf. v 16. ‘in late Hebr. is wealth Eccl. 5<sup>9</sup>. מְנוֹן (Targ. and Syr.) is a different word, but of course this might have been read here.’ D. 119<sup>30</sup> מְנָא = ἀληθείας.

**4** κατατρύφησον הַעֲנָנָה] ἀπ. λεγ. suggested by likeness of form to הַעֲנָה which 36<sup>9</sup> 139<sup>11</sup> Gen. 2<sup>15</sup> = τρυφή.

**5** ἀποκάλυψον גַּוְלָל] i.e. גַּוְלָל imper. Piel of הַלְלָל Num. 22<sup>31</sup>.

**XXXVII** 7 ὑποτάγηθι **דָוּם**] So 62<sup>2.6</sup>, v. 4<sup>5</sup>.

ἴκέτευσον **לְהַחְזֹקָה**] perhaps suggested by **הַתְּחִנָּן** (J. & L.), or by **הַלְּחָק** (45<sup>13</sup> **λιτανεύειν**).

ἐν τῇ ἔωθι αὐτοῦ (B<sup>א</sup>) **דְּרָכָו**.

8 **ךְ**] omitted, though it has influenced the following word (73<sup>1</sup>).

**ΙΟ** **ζητήσεις** **הַתְּבֹונָה**] mutual influence of v. 36.

καὶ οὐ μὴ εὔρης **וְאַיִנְנוּ**] Gen. 5<sup>24</sup>.

**Ι2** **παρατηρήσεται** **זִמְמָרָה**] **παρατηρό.** (1) as with unfriendly mind Ps. 130<sup>3</sup>, Dan. Ө 6<sup>11</sup>, Sus. Ө<sup>12.15.16</sup>, Mk. 3<sup>2</sup>, Lk. 6<sup>7</sup> 14<sup>1</sup> 20<sup>20</sup>, Acts 9<sup>24</sup>, cf. **διαπαρατ.** 2 Sam. 3<sup>30</sup>. [Field on Lk. 20<sup>20</sup>: “*Watching their opportunity.* This seems the “force of **παρατηρήσαντες** absolute position.”] (2) Of observance of days Exod. 12<sup>42</sup> Symm., Gal. 4<sup>10</sup>. The verb in Ө, Mk. 3<sup>2</sup>, Lk. 20<sup>20</sup> and Horol. Ps. 130<sup>3</sup> is active, in Symm. passive, the rest middle.

**Ι3** **προβλέπει**] i.e. perhaps **רָאָה**.

**Ι4** **τοὺς εὐθεῖς τῇ καρδίᾳ** **יְשִׁירִי דָּרָךְ**] a commoner phrase 32<sup>11</sup> 97<sup>11</sup> (but perhaps influenced by identity of consonants). Cf. 44<sup>27</sup>.

**Ι6** **πολύν** **רַבִּים**.

**Ι8** **τὰς ὄδοις** **יְמִימִי**] contrast vv. 7. 14.

**Ι9** **ἄμα** **τῷ δοξασθῆναι αὐτοὺς** **καὶ ὑψωθῆναι** **כִּיקָּר בְּרִים** i.e. (as infinitives, pronoun supplied). For this **ἄμα** with infin. cf. Judges 3<sup>21</sup> (aor., no orig.): 9<sup>33</sup> (aor.) (**כִּירָה**); 19<sup>25</sup> A (pres. **בְּעָלָות** Qrê); Ezek. 23<sup>40</sup> (pres.); Dan. O 3<sup>15</sup> (aor.).

**ἴκλείποντες**] i.e. **כָּלֹו** inf. abs.

**Ι1** **διδοῖ**] as if from **διδόω** (W-M. III. § 16 note). Deissmann gives from papyri the forms **δίδω**, **δίδι** (3rd s.), **διδοῦντας**.

**Ι2** **εὐλογοῦντες**] i.e. **מִבְּרָכִים** | **καταρώμενοι**] i.e. **מִקְלָלִים**.

**Ι4** **οὐ καταραχθήσεται** **לֹא יַפְלִלְ**] *Shall not be dashed down.* K. is often used of falling from a height, *cum impetu ruere*; cf. 102<sup>11</sup> **ἐπάρας κατέρραξάς με.** “**τὸ κατέρραξας ἐκ μεταφορᾶς τέθεικε ἐπαιρόντων εἰς ὕψος τι καὶ κατὰ τοῦ ἐδάφους καταρρηγνύντων.**” Theodoret ap. Biel. *Though he fall he shall not be cast headlong.* Par. Psr.

**XXXVII 24** ἀντιστηρίζει] as against opposing force. PsR. with Hebr. and LXX, *Quia Dominus firmat manum ejus*. The fig. of a slip on a precipitous path. V. (followed by SM.) continues the first half of the verse in a different and beautiful manner, *Quia Dominus supponit manum suam*. Cf. Aug. *Conf.* 8. 11 “*Projice te in eum, noli metuere; non se subtrahet ut cadas; ...excipiet...te.*” PB. while agreeing generally with the rest, follows V. in referring *his* to *the Lord*.

25 καὶ γὰρ Κ] ‘καὶ γὰρ = Κ 19<sup>12</sup> 41<sup>10</sup> 71<sup>22</sup> 83<sup>9</sup> 84<sup>4,7</sup> 85<sup>13</sup>  
119<sup>23,24</sup> 129<sup>2</sup> 139<sup>10</sup>, = Κ 58<sup>3</sup> 65<sup>14</sup> 68<sup>9,17,19</sup> 77<sup>18</sup> 93<sup>1</sup> 96<sup>10</sup>, = Κ  
62<sup>3</sup>.? D.

26 ἄλεξ] PB. supplies “The righteous” with AT. and Mil.

28 + ἀμωμοι ἐκδικηθήσονται] *al.* ἀνομοι δὲ ἐκδιωχθήσονται. V. *Injusti punientur*, PB. *The unrighteous shall be punished*. “*Αμωμοι*, Gk. crpt. of *ἀνομοι*. This line then and the preceding εἰς τὸν *al.* φυλ. form doublets. Reading עֲנָלִים לְעַזְלִים נְשָׁמָרוּ we get the missing γ couplet (Hupfeld).

33 οὐδὲ μὴ καταδικάσαι] Clerical error for -άσῃ (Swete).

ὅταν κρίνηται αὐτῷ בְּהַשְׁפָטָו] [nor condemn him (the righteous)] when he (the wicked) goes to law with him (the righteous). The suffix = subject of *κρίν.*, the αὐτῷ is supplied; the Hebr. passive being here taken as having the force of the Gk. passive.

*κρίνεσθαι τινι* in this sense Job 9<sup>3</sup> 13<sup>19</sup>, Isai. 50<sup>8</sup>, Mt. 5<sup>40</sup>. For Ps. 51<sup>6</sup> v. ad loc. This *κρίνεσθαι* is not unfrequent in O.T. In the New only in 1 Cor. 6 besides Mt. l.c. With πρὸς τινα as Judges 21<sup>22</sup>, Mic. 6<sup>1</sup>, 1 Cor. 6<sup>1</sup> | μετά τινος as Eccl. 6<sup>10</sup>, 1 Cor. 6<sup>6</sup> | otherwise as Gen. 26<sup>21</sup>, 2 Sam. 19<sup>9</sup>, Isai. 43<sup>26</sup>. *Κρίνεσθαι* as an ordinary passive Ps. 9<sup>20</sup> 109<sup>7</sup> and often. V. renders mechanically *cum judicabitur illi*.

35 ὡς τὰς κέδρους τοῦ Διβάνου [כָּזְרָחַ רָעֵן] i.e. Κ. PB. *green baytree* after SM. *lauri frondosæ*.

36 καὶ παρῆλθον וְיַעֲבֹר] V., PB. The 1st p. is largely accepted as original. Hitz. *Par. Psr.*

**XXXVII** 36 + ὁ τόπος αὐτοῦ. V., PB. from *v* 10 and 103<sup>16</sup>.

37 ἀκακίαν, εὐθύτητα] i.e. ημέρα, σέρινη V., PB., v. 25<sup>21</sup>. SM. as MT.

Ἄνε] aor. coordinate with φύλασσε, ὅρα being rarely used in this sense (Exod. 14<sup>18</sup>).

ἐγκατάλευμα ἀχρήιτον.

**XXXVIII** 1 + περὶ σαββάτου. If εἰς ἀνάμυησιν means “For use with the sin-offering” (Hebr. 10<sup>3</sup>), περὶ σαββάτου may stand for “on the sabbath,” the preposition being wrongly chosen. Περὶ does not else appear in titles. “Perhaps equivalent to **תַּשְׁבַּת**” Delitzsch.

τῷ θυμῷ [בְּכָה] either *with* (instrum.) or *because of thy wrath* (as τῇ ἀπιστίᾳ Rom. 11<sup>20</sup>).

3 ἐνεπάγησαν [נְחַתָּו] v. 9<sup>16</sup>. SM. *defixæ sunt*, PB. *stick fast*.

ἐπεστήρισας] i.e. **תְּנַחַת**. Fut. etc. in σ late, cf. σαλπίσω, v. Veitch.

4. 8 **ἰαστις μήτη**] *A healthy condition*, result not process. Cf. πώρωσις (Arm. Robinson's *Ephesians*), ὑποτύπωσις 2 Tim. 1<sup>13</sup> etc. But on the other hand in N.T. **ἰαστις** is always the process Lk. 13<sup>32</sup>, Acts 4<sup>22.30</sup>.

5 ὑπερῆραν] with acc. as Prov. 29<sup>47</sup> (31<sup>29</sup>), and classical.

ἐπ' ἐμένι μόνι.

6 προσώξεσαν] *stank into the bargain*, besides their pain. Cf. Exod. 36<sup>7</sup> προσκατέλιπον, Num. 21<sup>30</sup> προσεξέκαυσαν.

7 ἔως τέλους עַד־מָאָר.

8 ἡ ψυχή μου [כְּסֶלִי] Gk. crpt. for ψύαι, ψόαι (s. or pl.). (ψόα = **שְׁמַנִּי**, AV. *Fifth rib* 2 Sam. 3<sup>27</sup> etc.)

ἐμπαιγμῶν πָלָקָנָה] as if = **יְלָקָנָה**.

Horol. and many MSS ὅτι αἱ ψόαι (al. ψύαι) μου ἐπλήσθησαν ἐμπαιγμάτων. PsR. *Anima mea completa est illusionibus*, V. *Lumbi mei impleti sunt ill.*

9 ἐκακάθην נְפֻוגָתִי, v. 76<sup>3</sup>.

10 Β καὶ for Κύριε.

11 τὸ φῶς] V. *lumen*, PB. (misprint) *sight*.

ונִמְחָם] om. B&R. PsR. PB.; καὶ αὐτὸν the rest with Horol. V.

**XXXVIII 12** μου 3<sup>o</sup> supplied.

הַגְּיִסָּאָן כָּאֵל הַסְּתָרָהָן [גְּגַעַגְּגָעָן יְמִינָה] i.e. [גְּגַעַגְּגָעָן יְמִינָה] i.e.

**13** καὶ ἐξεβιάζοντο (al. -άσαντο) Confusion with נִגְשׁ: cf. πακίς & 11<sup>6</sup> etc. | Δωὴκ 52<sup>2</sup> | Σεκελὰκ 1 Sam. 27<sup>6</sup>; cf. also 41<sup>9</sup> 42<sup>2</sup> 49<sup>14</sup> 102<sup>25</sup>; (and ? U's spelling γίγγας 19<sup>6</sup>, μάστιγγες 32<sup>10</sup>). An Egyptian confusion. Thumb, pp. 134. 136. Deissm. gives ex. of absol. use of βιάζ., ἐάν τις βιάσηται ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ, "If any one forces his way."

**17** + οἱ ἔχθροί μου, V., PB.

**18** εἰς μάστιγας υἱού[לְצָלָל] no available sense of the Hebr. known: μάστ. supplied from the context of 'צ in 35<sup>15</sup>.

**20** ζῶσι θήμι as MT.

+ ὑπὲρ ἐμέ.

**21** ἐνδιέβαλλον [יְשַׁטְּנָנִי] 'Ενδιαβ. recurs 71<sup>18</sup> 109<sup>4, 20, 29</sup>, Num. 22<sup>22</sup> (all שָׁטַן) and seems nowhere to imply accusation, only practical opposition (generally malicious); v. 109<sup>6</sup>.

**δικαιοσύνην** [טוֹב] Mil. *justitiam*; al. with Horol. ἀγαθωσύνην. V. *bonitatem*.

The following found at the end of this verse in some MSS. and commented by Theodoret is regarded as genuine by Bā. who retranslates it:—

καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον = הַשְׁלִיכָנוּ יְהִי כַּפֵּר נְתַעַב.

**XXXIX 2** אֲשִׁמָּה [אֲשִׁמָּה] Bā. refers to 1 Sam. 9<sup>24</sup> (τέθειται = שָׁמָר), where however the perf. tense helps to give the meaning. Rather LXX read אֲשִׁמָּה.

փոլակին [מְחַסּוּם] interpreting metaphor.

ἐν τῷ συστήναι [בְּעֵמֹד] i.e. or free transl. *posts himself*; συνίστ. often occurs with hostile context, as Exod. 32<sup>1</sup>, 1 Macc. 2<sup>44</sup>, and in the Pss. recurs 107<sup>38</sup> 118<sup>27</sup> 141<sup>9</sup>. It occurs 16 times in the Canon. SS.; in 2 the original is uncertain; the remaining 14 stand for 11 Hebrew words.

**3** καὶ ἐταπεινάθην [דָּמִית] i.e. בְּבִית is often rendered by ταπειν. 10<sup>10, 18</sup> 38<sup>9</sup> 44<sup>20</sup> 51<sup>10, 19</sup> 72<sup>4</sup> 74<sup>21</sup>; but v. 4<sup>5</sup>.

**XXXIX** 3 ἀνεκαινίσθη נָעַכְר] paraphr.

5 οὐα γνῶ הַשְׁמָרָן.

τί ὑστερῶ ἔγώ] Mt. 19<sup>20</sup>. Mid. in the same sense with acc. Cant. 7<sup>2</sup>, Dt. AF 15<sup>8</sup>; act. same sense with gen. Lk. 22<sup>35</sup>.

6 παλαιάς τοῦ] Gk. crpt. for παλαιστάς. 1 K. 7<sup>12(26)</sup>, PsR. *veteres*, V. *mensurabiles*.

ὑπόστασίς μου חַלְדִּי] so 89<sup>48</sup>.

ὑπόστ. “very common in Gk. authors esp. from Aristotle onwards in widely different senses” G-Th. “What is set underneath”; perhaps not in the Bible of verbal action. There seems to be in the Bible a frequent thought of the literal meaning, i.e. conscious metaphor; there is a contrast to what is above, on the outside, visible, present. Frequent reference to the literal meaning would explain the freedom of use; and forbid the inference that the fig. in neighbouring passages is applied identically; in vv 6 and 8 obviously the use is quite different; in the same way Hebr. 3<sup>14</sup> and 11<sup>1</sup> must be treated each on its own ground; there is little strength in the argument from one to the other.

(1) ‘Υπ. is used of *substructure* or *foundation* Nah. 2<sup>8</sup>, Ezek. 43<sup>11</sup>. Then fig. of *property* as the mainstay of life, *substance* Dt. 1<sup>12</sup> 11<sup>6</sup> and often in Papyri; of *food* Judges 6<sup>4</sup>, Wisd. 16<sup>21</sup> (v. Deane ad l.); and so of what is fig. solid as here. “The substance of me, all that is solid and real in me,” so 139<sup>15</sup>.

(2) *Support* to human weight, as Ps. 69<sup>3</sup> *firm footing* under the water; fig. a *stay for the mind* outside it, Ruth 1<sup>12</sup>, Ezek. 19<sup>5</sup>, תְּקוּה, Ps. 39<sup>8</sup> חַוְלָתִי; an anchorage of hope in the future (Hebr. 6<sup>19</sup> illustrates the facility with which the thought of under-support acquires a reference to the future).

(3) In (2) the man is the burden and the support is regarded as outside him. Perhaps we may to some extent distinguish a figure where the man is the support, and adverse circumstances the burden. The figure is mainly military, derived

from *ὑφίστασθαι* for “support the weight of an attack” (Xen. *Cyrop.* 4<sup>2</sup>.<sup>31</sup>, Josh. 10<sup>8</sup>, 1 M. 7<sup>25</sup>, Ps. 130<sup>3</sup>); but the substantive is not so used in O.T. “Steadiness of mind, firmness, courage, resolution. οἱ δὲ Ῥόδιοι θεωροῦντες τὴν τῶν Βυζαντίνων ὑπόστασιν Polyb. 4. 50. 10, οὐχ οὕτω τὴν δύναμιν ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων τῶν ἐναντίων Id. 6. 55. 2.” Pss. Sol. 15<sup>7</sup> 17<sup>26</sup>. Cf. also Heb. 3<sup>14</sup>, 2 Cor. 9<sup>4</sup> 11<sup>17</sup>.

(4) Of *real being* as underlying show whether truthful or unreal, *τῶν ἐν ἀέρι φαντασμάτων τὰ μέν ἔστι κατ’ ἔμφασιν τὰ δὲ καθ’ ὑπόστασιν*, Arist. *de mundo*. Ἡ αὐγὴ ὑπόστασιν ἴδιαν οὐκ ἔχει γεννᾶται δὲ ἐκ φλογός, Philo *de incorr. mundi*. So of the invisible being of God as compared with the exhibited *χαρακτήρ* Heb. 1<sup>3</sup>; of the being of false gods as contrasted with their *εἶδος* *Ad Diogn.* 2<sup>1</sup>. Hence Hebr. 11<sup>1</sup> ἐλπιζομένων ὑπ. “The reality of things hoped for, so that they are real to us, not mere thoughts.” Connected with this is the meaning of personality in theol. language distinguished from the investing nature. (Much of the above is derived from Cremer and Grimm-Thayer.)

Augustine here (*substantia mea ante te est semper*) identifies *subst.* with *aurum, argentum, mancipia, prædia*.

The question is of course not what **נפש** means; LXX will not have rendered it more loosely than in 17<sup>14</sup> (*γῆς*), 49<sup>2</sup> (*οἰκουμένην*), if we take *ὑπ.* in 39<sup>6</sup> 89<sup>48</sup> as = *substance*, i.e. the whole nature belonging to the person *μον.*

Biel understands it here as “Tempus quo subsisto,” “vitæ meæ tempus.”

**XXXIX 6** τὰ σύμπαντα ματαιότης, πᾶς ἀνθρωπος ζῶν **כל הבל** **בְּכָל־אָדָם נֶצֶב** πᾶς ἄ. ζ. in loose apposition to τὰ σύμπ. V. *universa vanitas, omnis homo vivens*, where therefore *universa* is neut. pl.

7 **μέντοιγε** **מְנַטָּה**] Mént. here only in the Bible.

The Milan Breviary of 1619 has “Quanquam in imagine Dei ambulet homo, tamen frustra conturbatur,” but now “Q. i. i. transeat h. tamen vane c.”

**XXXIX 8** τις ἡ ὑπομονή μου] *מַהְקִוִיתִי* perh. reading vb. as subst.

οὐχὶ ἤ] removed here from v. 9 (Bä.); ἤ is rendered as interr. 7<sup>12</sup>, but by *μή*. v. also 7<sup>7</sup>.

9 ἤ] v. preceding verse.

10 + με. Not V.

11 ἀπὸ τῆς ἴσχύος μιתגרת.

12 ἀράχνην σὺ] From the idea that the spider spent herself in drawing the web out of her bowels; or as August. “Quanquam et ipsis telis aranearum quid tabidius...Araneam attende et ipsum animal quod tabidum est. Pone supra leviter digitum. Ruina est. Nihil ominino tabidius.”

SM. “Tabescere facis quasi tinea (vestem arrodens) expetibile (robur) eius,” followed by PB.

τὴν ψυχὴν αὐτοῦ κμωδο.

ταράσσεται] supplied. Contrast the rendering of v 6.

13 ἐνώτισαι] with gen. (as 17<sup>1</sup> BU); though it is not clear which genitive.

Rom. V. take ἐνώ. with the following, *Auribus percipe lacrimas meas*. Mil. with preceding, *Deprecationem meam auribus percipe*. Therefore Rom. V. continue *Ne sileas a me*, Mil. (taking τῶν δ. as a sort of privat. gen. with *μὴ παρ.*) *lacrimis meis ne sileas*.

**πάροικος** γέ] Gen. 15<sup>13</sup>, Ex. 2<sup>22</sup> *alien* (v. Deissm. p. 228 for profane use in this sense).

ἐν τῇ γῇ γῆ] from 119<sup>19</sup>. Rom. *in terra*, Mil. V. *apud te*.

**παρεπίδημος** בְּשָׂבֵת] Gen. 23<sup>4</sup>, 1 Pet. 1<sup>1</sup>. v. Deissm. p. 149.

The synonyms occur in pairs:

**προσήλυτοι** καὶ **πάροικοι** Lev. 25<sup>23, 47</sup>.

ἀλλοτρίοις...ξένοις Lam. 5<sup>2</sup>.

ξένοι καὶ **πάροικοι** Hebr. 11<sup>13</sup>.

ξένοι καὶ **πάροικοι** Eph. 2<sup>19</sup>.

**πάροικοι** καὶ **παρεπίδημοι** 1 Pet. 2<sup>11</sup>.

Rom. *Quoniam incola ego sum apud te in terra*. So Mil.

omitting *in t.* V. and Augustine as Mil., except V. *advena*, Aug. *inquilinus* for *incola*.

### XXXIX 14 ἀνεί μοι ממני הָשָׁע.

ἀναψύξω [אַבְלִינָה] followed by V. ‘PB. *recover my strength*, straight from Münster, *ut vires recuperem*: and this from the Jews, who took the word to mean *be strong* (Kimchi here *strengthen myself from the sickness*): see *comfort in my 2nd Glossary*’ (D.). AV. as PB.

[בטרם אלך ואינני] πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω Hebraic syntax (cf. 2<sup>12</sup>) though not that of original.

ἀναψύχειν] transit. in class.: neuter in LXX. Hesych. explains by ἀναπαίειν (with which the same is the case), ἀναπνεῖν.

### XL 3 ταλαιπωρίας שָׁוֹן.

5 τὸ ὄνομα שֵׁם] i.e. שֵׁם.

ὄνομα has several times got in out of place; 25<sup>14</sup> BA (in a doublet for σῶδ) | 44<sup>27</sup> for χερ | 59<sup>12</sup> א.א. for עמי, the rest reading νόμου | 63<sup>6</sup> for στόμα | 72<sup>14</sup> | 119<sup>165</sup> A and 130<sup>4</sup>, Gk. crpt. for νόμου, the original being read as תורה.

שֵׁם read as שֵׁם 50<sup>23</sup>. | ματαιότητας רְהָבִים.

μανίας שְׁמִי] μανίας, cf. Dan. O 12<sup>4</sup>, יִשְׁטָטוֹ = ἀπομανῶσιν.

6 ἀλίνο שְׁלִינָה] omitted, v. 31<sup>22</sup>.

τοῖς διαλογισμοῖς] *In respect to thy thoughts* W-M. III. § 31.

τίς] for ὅστις Lev. 21<sup>17</sup>, Num. 5<sup>7</sup>, Dt. 29<sup>18</sup>, W-M. III. § 25. 1.

7 σῶμα אָזִינָם] Gk. crpt. for ὡτία, the σ coming from the previous ηθέλησας. Bos (? originator of this explanation) compares Eccles. 10<sup>15</sup> A τοῦ ἄφρονος σκοτώσει for κοπώσει | Isai. 40<sup>3</sup> Q + διὰ τῆς σαββάτου i.e. ἀβάτου (but Swete only ἀβ. not σαββ.). 2 Sam. 15<sup>19, 22</sup> Σεθθεί.

Conversely Isai. 36<sup>19</sup> 37<sup>13</sup> some MSS have πόλεως Ἐπφαροναίμ for סְפָרוֹיִם.

Cf. also the treatment of final or init. σ between vowels in U 22<sup>17</sup> τὰ θαυμάσιάσσον, and 23<sup>4</sup> 25<sup>5</sup> 27<sup>9</sup> 29<sup>1</sup> 33<sup>16</sup>; or reversely 25<sup>12</sup> τὰς τρίβον σον, A 45<sup>12</sup> 48<sup>2</sup> 50<sup>3</sup>; and otherwise U 24<sup>2</sup> θαλασῶν, R 51<sup>7</sup> ἐκίσησεν.

De Wette's suggestion עַצְמִים (Gebein) may also be worth mentioning in view of the occasional confusion of gutturals and of sibilants. *Body* is thought a fair paraphr. of עַצְם in AV. Exod. 24<sup>10</sup>; and may at that time have been considered an equivalent. The Welsh Bible has for בְּעַזְמָה Gen. 7<sup>13</sup> etc. O fewn *corph* y dydd hwnw.

**XL 7** κατηρτίσω [כְּרִיתָה] καταρτ. (v. 29<sup>9</sup>) is a general word for preparing or making. They will then have understood כְּרִיתָה (elsewhere = δρύσσειν) in the sense of cutting and shaping; unless they read some form of בּוּן (which should be בּוּנָתָה).

Some prefer to regard σῶμα...μοι as paraphrase; if so it is something of the nature of *obscurum per obscurius*.

PsR. *corpus* (V. *aures*) autem perfecisti mihi.

περὶ ἀμαρτίας ηὔπειρα] π. ἀ. is almost an indeclinable substantive; yet there is no other LXX passage where it cannot be taken as adverbial. It came to be one word, whence περιαμαρτεῖν, -τίζειν, -τισμός used by other Translators.

**8** ἐν κεφαλίδι [בְּמַגְלָה] κ., though said to be properly only the knobs at the end of the wooden stick round which the sheet was rolled, is here and elsewhere simply the volume itself Ezek. 3<sup>1</sup>, 2 Esdr. 6<sup>2</sup>. Of capitals of columns Ex. 36<sup>36</sup>.

**9** καρδίας (BR. Rom. V. PB.) [מִשְׁׁי] κοιλίας & AT. Mil. *ventris*, SM. *viscerum*.

**II** τὴν δικαιοσύνην μου ἀδράκτη] צ' taken with י' from a reminiscence of 69<sup>6</sup>; hence the alteration of pronom. suffix.

**12** μὴ μακρύνῃς **אַל** תְּכַלָּא.

ἀντελάβοντό μου ιτζρονι] from context, v. 12<sup>8</sup>.

**13** ἡδυνάσθην] an Ionic form found in Xenophon (Veitch).

**16** κομισάσθωσαν [יִשְׁמַוּ] i.e. יִשְׁבּוּ Bā.

παραχρῆμα בְּקָרְבָּן] cf. 70<sup>4</sup> παραυτίκα. A guess.

**17** + κύριε PsR. not V.

**XLI 2** + καὶ τὸν πέντα, as 37<sup>14</sup> 40<sup>18</sup> 74<sup>21</sup>.

**3** ξῆσαι] Transit. v. 7<sup>6</sup>.

καὶ μακαρίσαι] i.e. שָׁאָלָה; or שָׁאָלָה; αὐτόν supplied.

**XLI 3 παραδοῖ αὐτὸν תחתנוּ**] The person assimilated. For -δοῖ v. W-M., pp. 95. 360; the termination as vbs. in ω.

**εἰς χεῖρας בְּנֶפֶשּׁ**] Rom. *in manus*, Mil. *in manibus*, V. *in animam*.

**9 κατέθεντο ρίζοις**] κ. is not a word of frequent occurrence: but with obj. λόγον Judith 11<sup>10</sup> μὴ παρέλθης τὸν λόγον αὐτοῦ ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου. “To place something where it may await the time for use.” Here nearly = “sowed slanders.” Found Jer. 39 (32)<sup>14</sup> (a variant) = נָתַן; in an addition to 2 M. 4<sup>19</sup>; Acts 24<sup>27</sup> καταθέσθαι χάριν.

‘There is an odd use of וַיַּצְאֵנִי in 2 Sam. 15<sup>24</sup> where it must = *set down* (LXX ἔστησαν), though I think we ought to read וַיַּצְאֵנוּ. I would suggest that the LXX read here, or supposed that they read, נָצַן.’ *D.* For confusion of נ and פ v. 38<sup>13</sup>.

**κατ’ ἐμοῦ בְּבוֹ**] i.e. בְּ.

**Μή οὐ**] generally for οὐ in questions 30<sup>10</sup> 50<sup>18</sup> 85<sup>6</sup> 88<sup>11-13</sup> Gen. 30<sup>2</sup> etc. ‘μὴ—οὐκ or οὐχί, usually, as Num. 11<sup>23</sup>, Jer. 8<sup>4</sup> expecting the answer *yes*, is here said in a tone implying that the answer *yes* is feared.’ *D.*

**10 πτερνισμόν עַקְבָּ**] 2 K. 10<sup>19</sup>, v. 17<sup>13</sup>. Theodoret πτέρνα ὁ δόλος καὶ ἡ ἐπιβουλὴ καὶ πτερνίζω τὸ καταβάλλω ἐκ μεταφορᾶς τῶν περὶ τάχους ὀγωνίζομένων καὶ πτέρνη τοὺς συνθέοντας προσπταίειν ὄμοῦ καὶ πίπτειν μηχανωμένων.

**12 τεθέληκας**] for the Attic ἡθελ. An Egyptian form according to Phrynicus, but found elsewhere, Thumb, p. 170.

**14 γένοιτο נָמַן**] So throughout Pss.

**XLII 2 ἐπιποθεῖ תַּעֲגַן**] to suit context, but v. Driver's Joel 1<sup>20</sup>.

**πηγάς אֲפִיקִי**] attraction of form, cf. 18<sup>16</sup>.

**ἐπὶ λύ, πρὸς לְאָלָה**] an exactness not always observed.

**3 לְאָלָהִים**] om. with Rom. But לְאָלָהִים is rendered by Mil. V. *Ad Deum fortēm* (al. *fontēm*) *vivūm*.

**όφθήσομαι הַנִּצְרָן**] (cf. 17<sup>15</sup>). This time MT. agrees with LXX in shrinking from the simple rendering, cf. Is. 1<sup>12</sup>.

**XLII 5** ταῦτα ἐμνήσθην] v. 25<sup>6</sup>.

ἐν τόπῳ σκηνῆσ] i.e. בָּסָן (not found elsewhere without a suffix). The renderings of 27<sup>5</sup> (σκηνὴ) and 76<sup>3</sup> (τόπον) are here combined (Bā.).

θαυμαστῆς ἀρδε] i.e. אַדְּרֵם : cf. Judges 5<sup>25</sup> סְפֵל אֲדִירִים, “a lordly dish.”

ῆχον ὡμον] altern. meaning, 9<sup>7</sup> 77<sup>18</sup>. MSS and editions vary for the genitive between ἑχον (ο ἑχος), ἑχοντ (τὸ ἑχος), ἑχοντ (η ἑχω). Latt. sonus epulantis.

6 ινατὶ περιλυπτος Gen. 4<sup>6</sup>.

וְעַד] om. with PsR. as also in v 12 and 43<sup>5</sup>. V. in all three places *adhuc*.

σωτίριον] The reader as often is left to make what he can of the nominative; in apposition to αὐτῷ or vocative or a new sentence. “My God is the health.” Cf. 45<sup>14</sup> 48<sup>3</sup> 66<sup>5</sup> 68<sup>6.31</sup> 78<sup>4</sup>, Exod. 12<sup>11</sup>, Num. 4<sup>16.23.30</sup> 22<sup>24</sup> 28<sup>6</sup> 31<sup>5</sup>, Dt. 8<sup>8</sup> 33<sup>16</sup>, Josh. 13<sup>45</sup>, 1 Sam. 9<sup>9</sup>, 2 K. 18<sup>32</sup>, 2 Chron. 8<sup>5.6</sup>, 2 Esdr. 9<sup>1</sup>, Neh. 5<sup>4</sup>, Isai. 28<sup>1.17</sup> 33<sup>20</sup>, Rev. 3<sup>12</sup>. Similarly accus. Neh. 4<sup>13</sup>, 2 Sam. 15<sup>12</sup>, 2 K. 1<sup>2.6.16</sup>. Perhaps in view of the instances it is best to acquiesce simply in Prof. Moulton’s expression; “It is only that his grammatical sense is satisfied when the governing word has affected the case of one object.” Expositor, Jan. 1904.

6. 7 τοῦ προσώπου μου ο Θεός μου [פְנֵי : אֱלֹהִי : פְנֵי גָּאֹלָהִי] i.e. : so v 12 and 43<sup>5</sup>.

7 μικροῦ מצע] If printed Μικροῦ, it would convey the right impression. PB. *From the little hill of Hermon*, misunderstanding under influence of SM. *ab Hermonim a monte exiguo*.

8 Ἀβυσσος מותח] Gen. 1<sup>2</sup>.

εἰς φωνήν λκού] Hebraism, *at the sound*, as Mt. 12<sup>41</sup> μετενόησαν εἰς τὸ κήρυγμα.

καταρακτῶν] (from καταράσσειν to dash down 37<sup>24</sup>), (1) Cataracts, waterfalls as here, (2) A sea bird from pouncing on fish Lev. 11<sup>17</sup>, Dt. 14<sup>17</sup>, (3) Portcullis, (4) Stocks locked by dropping a beam Jerem. 20<sup>2.3</sup>, (5) Sluices Gen. 8<sup>2</sup>.

**XLII 8 πάντες—διηλθον]** same Hebr. and Gk. as Jon. 2<sup>4</sup>.  
 οἱ μετεωρισμοὶ σου [מִשְׁבֵּרִיךְ] 88<sup>8</sup> 93<sup>4</sup>. *Liftings up* i.e. *surges*  
 (? out at sea); but Latt. misunderstanding, *omnia excelsa tua*.

*μετέωρος*, *in the air, aloft*, not resting on firm support below and so the derivative is appropriate to waves. As applied to mountains it may be paralleled by our word *soaring*.

**9 δηλώσει πύρι**] *al. ϕόδὴ αὐτοῦ*. Δηλ. Gk. crpt. for ϕ. αὐ. BÄ.; but rather ‘ϕ. αὐ. seems to me certainly a correction in A after the Hebrew. I doubt [Dt. 33<sup>10</sup>] for שִׁירָה. Did they read, or think they read, אֹורָה or אַיִירָה? (‘Urim’ is δῆλοι or δῆλωσις). The נ in Egyptian Aramaic papyri resembles ש much more than ϕ does. ש with the right hand stroke obliterated might be mistaken for נ (see Ges.’ table). But we must not hope to explain everything in LXX; not knowing שָׁרָה they may have just taken a parallel verb to ἐντελεῖται, though δηλ. certainly suggests that they saw here some word suggestive of *light* or *manifestation*.’ *D.* Rom. [nocte] declaravit [apud me], Mil. *canticum ejus apud me* (repeating *ap.* *me* in next clause), V. *canticum ejus*.

**10 + μον** at end, not Latt.

**11 ἐν τῷ καταθλάσαι**] *al. -θλάσθαι* i.e. Pi. or Pu. inf. of רצח. θλᾶν often = רצץ Judges 10<sup>8</sup>, 1 Sam. 12<sup>4</sup>. PB. doublet “Are smitten asunder as with a sword.” SM. “Quasi cum gladio (concidunt) ossa.”

**οἱ θλίβοντές με ζωροί**] V. *Qui tribulant me, inimici mei*. Mil. omits *Qui—me*. Rom. omits *in—mei*. PB (as V.) *Mine enemies that trouble me*, but removing *while* to this clause.

**XLIII 1 + ψαλμὸς τῷ Δαυεῖδ.**

**2 v. 42<sup>10</sup>.**

**4 τὸν εὐφραίνοντα πηγὴν**] Ptcp. paraphrasing substantive.

**τὴν νεότητά μον** [גִּילִי] Referred, to avoid pleonasm, to a form found Dan. 1<sup>10</sup> and in Arabic, signifying *Age*. ‘Also in Samaritan, often for Heb. דָוִר; and in the Talmud כָּן גִּילִו = his contemporary.’ *D.* As גִּיל has not in itself any limitation to

youth, it looks as if the translator had directly gained the word from the passage in Daniel.

**XLIV 1** + ψαλμός.

3 ἡ χείρ σου ἵρα ἀττα] v. 9<sup>7</sup>.

4 αὐτούς λέω] v. 17<sup>4</sup>; but 98<sup>1</sup> λο = αὐτῷ (because accus. there would be less reverent).

5 καὶ ὁ θεός μου ὁ ἐντελλόμενος] i.e. מִצְחָה תְּלַחֵשׁ.

6 κερατιοῦμεν] V. *ventilabimus cornu*; figure on figure, the bull tossing like the winnowing shovel, as it throws up the corn to the wind. PsR. *vent.* without *cornu*.

ἐξουθενώσομεν בָּסָם] נְבָום in Pss. always as if = בָּסָם, 60<sup>14</sup> 108<sup>14</sup>.

‘Perhaps confusing with Aram. לְמַטַּה to despise.’ D.

8 om. B p.m.

9 ἐπαινεσθησόμεθα] i.e. חַלְלָנוּ Pu. (In 34<sup>3</sup> the same pass. = Hithp.)

10 πάντα] SM. *longe abes*, PB. *Thou art far off.* Cf. 44<sup>24</sup> (*non absis*) | 74<sup>1</sup> (*abes*) | 77<sup>7</sup> (*elongabit se*).

+ ὁ θεός most MSS. Rom. V.; not B ו Mil.

11 + ἡμῶν] Latt. PB.

παρὰ τοὺς ἔχθροὺς ἡμῶν מִנִּינֵר] PsR. *præ inimicis nostris.* “Thou hast worsted us more than have our enemies.” For παρὰ with acc. = בְּנֵינוּ v. (e.g.) 8<sup>6</sup> 31<sup>12</sup> 45<sup>8</sup> 135<sup>5</sup>. V. *Post inimicos nostros.* “So as to be inferior to our enemies.”

12 ἐν τοῖς οὐθεστιν διέσπειρας ἡμᾶς בְּגָנִים וּרְיָתָנוּ] Lev. 26<sup>33</sup>; also in Jerem. and Ezek. Frequently of the dispersion of Isr. among the Gentiles.

13 πλήθος] Prob. taking *רַבִּית* or some sim. form as subst.

ἀλαλάγμασιν] Gk. crpt. for ἀλλάγ. or ἀνταλλάγ. V. *commutationibus*; and so PsR. now, but originally *jubilationibus*.

15 παραβολήν מִשְׁלֵל] π. properly, *a comparison*, and so an *illustration* (Aristotle). A standard instance of misfortune, “to point a moral or adorn a tale.” Cf. 49<sup>5</sup>.

17 παραλαλούντος מְגַדֵּל] Hardly found elsewhere. V. *obloquentis*.

**XLIV 19** καὶ ἔξεκλινας] i.e. נִפְנַע.

**20** κακώσεως מִתְנִים] paraphr.

καὶ ἐπεκάλυψεν] וְנִפְנַע as 3rd fem. assimilating to Num. 16<sup>33</sup>.

Contrast the rendering of Exod. 15<sup>5</sup>.

בַ as superfluous with the subject, v. 17<sup>9</sup>.

**27** + Κύριε with V., PB. Litany.

**τοῦ ὀνόματός σου** חַסְדָךְ] V. and PB. Litany. The commoner phrase, v. p. xiv.

**XLV 1** ὑπέρ τῶν ἀλλοιωθησομένων עַל-שְׁנָנִים] connecting with שְׁנָה change, i.e. שְׁנָנִים (relative and pres. ptcp.) Bä. Cf. נָולֵד = τεχθησομένω 22<sup>32</sup>.

Aug. refers *pro iis qui commutabuntur* to the conversion of the heathen “sed et unusquisque nostrum ex vetere homine in novum commutatur.”

ὑπέρ 2<sup>0</sup> supplied. | **τοῦ ἀγαπητοῦ** יִדִידָה abstr. for concrete.

**2** ἔξηρεύξατο שְׁחַנָּה] v. 19<sup>2</sup>.

δέξυγράφους **μάχιμ** V. *velociter scribentis*, formed like *ἰσογράφος* πολυγράφος (*ἰδιογραφος* passive).

**3** ὡραῖος κάλλει יִפְיִית] making two words of the reduplicate form; cf. Driver on Jer. 46<sup>20</sup>, Expositor, July 1904.

**4** + σου 2<sup>0</sup>.

**5** τῇ ὡραιότητί σου] by reason of thy beauty. The qualities to which thy beauty bears witness justify the call.

ἐντείνον] i.e. נִפְנַע (Jer. 9<sup>2</sup> as pointed, but usually Qal) bend (thy bow); cf. 90<sup>16</sup>. V. *intende* (which generally = πρόσχεις).

βασίλευε רַכֵּב] softening the fig. Bä. Cf. κατακυρίευε 110<sup>2</sup>. (Βασίλευσον = ascend the throne.)

**6** + δυνατέ] so PsR. not V.

**8** ἔχρισέ σε...ἄλαιον] Isai. 25<sup>7</sup>, Rev. 3<sup>18</sup> etc.

**9** Σμύρνα מַר] Exod. 30<sup>23</sup>.

στακτή אַהֲלּוֹת στ. (Exod. 30<sup>24</sup> = נִטְף) is said to be the first drawn liquid of myrrh and so the best.

ἀπό כְּלֵי] v. 7<sup>5</sup>.

βάρεων חִיכְלִי “Derivatur nimirum a בִּירָה arx, palatum”

(Biel). “Baris verbum est ἐπιχώριον Palæstinæ, et usque hodie domus ex omni parte conclusæ, et in modum ædificatæ turrium ac mœnium publicorum Βάρεις appellantur” (Jerome, ap. Biel). β. in 48<sup>14</sup> and πυργοβάρεις 122<sup>7</sup> render אַרְמָנוֹת. PsR. renders βάρεις by *gradus*, πυργοβ. by *turres*. But according to Stephanus Rom. has here *domibus*, which he explains to mean “ex capsulis elephantino osse elaboratis.” He suggests that the translators were thinking of βαρύς or βάρος instead of βάρις, and wrote *gravibus* changed by copyists into *gradibus*\*. But would this take place with *gradus* 48<sup>14</sup>?

XLV 9 ἐξ ὧν [מִנִּי] with V., PB., AV.

10 ἐν τῇ τιμῇ σου [בִּקְרָתָךְ] i.e. as though from a subst. יְקָרָה.

ἐν ἱματισμῷ διαχρύσω [בְּכַתְמָ אֹפֵיר] διάχρ. 2 M. 5<sup>2</sup>.

+ περιβεβλημένη πεποικιλμένη from v. 14. V., PB.

πεποικ. loosely referred to βασιλισσα; another reading however is πεποικιλμένοις.

12 (13) καὶ προσκυνήσουσιν αὐτῷ] taken from v. 12 i.e. וְהַשְׁתַּחֲווּ.

13 θυγατέρες וּבָתָה [בָּנָת] i.e. ; or the confusion of MSS may point to a Gk. crpt.

λιτανεύσουσιν [יְחִילָה] 2 M. 14<sup>15</sup>.

+ τῆς γῆς B, not the rest nor Latt.: but Rom. takes *omnis* into end of this verse (*divites plebis omnis*).

14 ἡ δόξα αὐτῆς] i.e. קְבָרָה: Suffix regarded as anticipatory of the following subst. Cf. 103<sup>16</sup> (Aram.).

βασιλέως] so Mil. V., but R. with Rom. βασιλέων.

ἐσεβών] *Heshbon* B only. Gk. crpt. for the ἐσωθεν of the rest. Latt. *ab intus*.

ἐν ἦ] i.e. בְּ.

κροσωτοῖς χρυσοῖς οὐεβ [מְשֻבְצֹות וְהַב] *In fringed raiment of gold.* Exod. 28<sup>14</sup> רְתַחַת = κροσωτά as subst. The word of the Ps. (מְשֻבָּב) has occurred in Exod. 28<sup>13</sup> (where it is rendered

\* From information supplied by Canon Evans.

ἀσπιδίσκας). But this illustrates an occasional practice of the LXX Pss., to derive a rendering from the context of a previous instance, v. 1<sup>5</sup> 38<sup>18</sup> 94<sup>21</sup> 106<sup>15</sup> and 143<sup>6</sup>, cf. 68<sup>14</sup>.

**XLV 14 περιβεβλημένη** i.e. **הַבּוֹשָׁה**. Possibly referred to δόξα, but probably to θυγατρός, v. 42<sup>6</sup>.

**πεποικλμένη** ] a substantially correct paraphr. (Ezek. 16<sup>10</sup> ποικίλα = **הַמְּקֻבָּל**?). Hence PB. in v. 12 “wrought about with divers colours.”

**15 ἀπενεχθήσονται** **חוּבָּל** as if fem. sing. with plur. subj. For ἀπ. cf. 60<sup>11</sup> ἀπάξει = **יְוִילָּל**.

**17 ἐγεννήθησαν** **יְהִי** Local spelling for ἐγενήθ. (Deissmann p. 184). It has however misled V. *nati sunt*. The confusion has reacted on ἐγενόμην, reviving the radical meaning, Josh. 5<sup>4</sup>, Esdr. A. 4<sup>16</sup>, Gal. 4<sup>4</sup>. Cf. 65<sup>11</sup> 87<sup>4.5</sup> 90<sup>2</sup>.

**18 μνησθήσονται** **אָכִירָה** ] the 1st person sing. seeming inconsistent with πάση γενεᾶ, cf. 145<sup>5.6</sup>.

**XLVI 1 ὑπέρ** <sup>10</sup> **לְ** | **κρυψίων** **תְּלִלְלָה**] v. 9<sup>1</sup>.

**2 ἡμᾶν** **לְנָנוּ**] Latt. naturally render the Gk. *Deus noster*; but the Collect for the 23rd S. after Trin. *Deus refugium nostrum et virtus*.

**ταῖς εὐρούσαις** **ἡμᾶς** **נִמְצָא**] incorrect: influenced by 119<sup>143</sup>.

**3 ταράσσεσθαι** **הַמִּיר**] v. 6<sup>8</sup>.

**ἐν καρδίαις** **בְּלָבָּה**.

**4 τὰ ὕδατα** **αὐτῶν** **מִימֵי**] The suffix, referring (*κατὰ σύνεσιν*) to **Ι**μί<sup>ם</sup>, is accommodated by LXX to θαλασσῶν. V. (in spite of *maris*) *eorum*, but PsR. *ejus*. In the next line all have the sing. *αὐτοῦ* *ejus*.

**5 τοῦ ποταμοῦ**] v. 9<sup>7</sup>.

**τὰ ὄρμήματα** **פְּלִגְנִי**] Prov. 21<sup>1</sup> (perh. copying this) **ὄρμή** = **פְּלִגְנִי**. “*Ὀρμ.* = *Impetus* (as V. here) either literal as Dt. 28<sup>49</sup> **ὄρμ.** **ἀετοῦ**, or mental Exod. 32<sup>22</sup>, Amos 1<sup>11</sup>. Cf. for this passage Josh. 4<sup>18</sup> **ὤρμησε** **τὸ** **ὕδωρ** | Hos. 5<sup>10</sup> **ἐκχεῶ** **ώς** **ὕδωρ** **τὸ** **ὄρμημά** **μου**. “The currents of the river” to avoid tautology, cf. 43<sup>4</sup>. Possibly **ὄρμ.** was a local term of irrigation.

**XLVI 5** ἡγίασεν τὸ σκήνωμα αὐτοῦ] i.e. קָרְבָּן מִשְׁבְּנָו.

**6** τῷ προσώπῳ (B) [לְפָנָו בְּקָרָב] (Rom. *vultu suo*) apparently Gk. crpt. of τὸ πρόσωπον προσώπῳ B<sup>b</sup>א<sup>c</sup>א AT Horol. (Mil. *a matutino in matutinum*, V. *mane diluculo*). Perhaps τῷ προσώπῳ προσώπῳ was the original of both. ‘τὸ πρόσωπον προσώπῳ’ is read by one or two MSS in Ex. 36<sup>8</sup>, Lv. 6<sup>12(5)</sup>, 1 Chr. 9<sup>27</sup>, but I do not see elsewhere τὸ πρόσωπον προσώπῳ. Both readings are very strange. (Judg. 19<sup>26</sup>) But in πρόσωπον there does seem to me some confusion with πρόσωπον. Cf. for τό, Gen. 24<sup>63</sup> τὸ πρόσωπον δείλης, also Ps. 30<sup>6</sup> 90<sup>6</sup> τὸ ἐσπέρας, Gen. 8<sup>11</sup>, Num. 28<sup>8</sup>, Dt. 23<sup>11</sup> τὸ πρόσωπον ἐσπέραν, Prov. 27<sup>1</sup> τὰ εἰς αὔριον.’ *D.*

**7** ἔκλιναν **מִטְוָן**] the intrans. use of κλ. does not recur in the Pss., but is frequent elsewhere.

+ δὸνψιστος after φωνὴν αὐτόν. (exc. Bא), so Hor. PsR. not V.

**9** τέρατα **תְּשִׁמוֹת**] alternative meaning.

**10** δπλον **חַנִּית**] v. 5<sup>13</sup>. | θυρεόν **עֲגַלּוֹת**] i.e. עֲגַלּוֹת referred to Aram. **לְגַלּוֹת** *scutum*. Bä. who is inclined to prefer this rendering.

**11** σχολάσατε **חַרְפּוּ**] Exod. 5<sup>8,17</sup>. | **12** om. v. 3<sup>9</sup>.

**XLVII 1** ὑπέρ **לְ**.

**5** ἡμῖν τὴν κληρονομίαν αὐτοῦ **לְנוּ נְחַלְתָּנוּ**] read carelessly as ἡμῖν τὴν κληρονομίαν αὐτοῦ (for overlooking of **ל** in terminations v. 64<sup>7</sup>); **לְנוּ** though mechanically = **ημῖν** probably taken as dir. obj. (v. 17<sup>4</sup>), the meaning being given by Rom. *nos in hereditatem sibi* and Mil. *nos hereditatem suam*. But V. *nobis hereditatem suam*.

**7** ἦν referring to καλλονήν. So V.

**9** + πάντα before τὰ ἔθνη, some MSS with PsR.

**10** μερά] i.e. מַעַם. V. *cum (Deo)*, PB. *unto the people* מַעַם (a doublet, possibly original, v. *Par. Psr.*), from SM. *adjunguntur populo Dei*.

**οἱ κραταῖοι** [כָּנָנִים] as fig. = *chieftains*. SM. *eo quod Dei sit veluti scuto protegere terram*.

**ἐπήρθησαν**] disregarding number or reading הָלַעַת, “Because the mighty of the earth (belong) to God, they are highly exalted.”

τοῦ θεοῦ 2<sup>ο</sup>] Latt. *Dii*, Lat. crpt. of *Dei*. August. “Quoniam dii fortes terræ valde elevati sunt. Qui sunt dii? Populus ille Dei, vitis illa Dei de qua dicit, *Iudicate inter me et inter vineam meam*. Ibunt in tenebras exteriores.” The strong gods of the earth are the Israelites of earthly human nature, lifted with pride, who will not sit down with Abraham, Isaac, and Jacob.

**XLVIII 1 + δευτέρᾳ σαββάτου.**

3 εὐρίζω ηνοιψ] so B, the rest εὐρίζων.

εὐρίζος is rare, εὐρίζειν ἀπ. λεγ. There are questions both as to their meaning and as to their connection with the Hebr.

(i) εὐρίζω] εὖ = ηψ; ῥίζα = either ηνοιψ a branch (“in several Talmud passages,” J. & L.) or = ηιψ fruit Bä. This would agree with Aq. καλῶ βλαστήματι. Θ. seems to acquiesce in this reading εὐρίζω, perhaps making nothing of the original. Another hexaplar rendering (Quinta) nearer the Hebr. is εὐκλάδω.

εὐρίζω is taken in two ways:—

a. With an eye to the Hebrew, of *beautiful vegetation*, either literal or spiritual (in the latter case possibly agreeing with ἀγαλλιάματι). If the LXX meant this they have been successful in concealing their meaning. No one who could not refer to the Hebr. has so understood it.

b. Interpreting Gk. as original, *well rooted* i.e. *firmly founded*. Suidas ἀντὶ τοῦ ἐπιμόνω, καλῶς ἐρριζωμένω. V. *Fun-datur*. This could however hardly be a translator’s intention.

(ii) εὐρίζων: a. read by Chrysostom as εὖ ῥιζῶν = καλῶς ῥιζῶν, καλῶς πηγνύς i.e. Κύριος εὖ ῥιζῶν ὅρη Σ. This practically goes with (i) b.

b. εὐρίζων = εὐρύνων Apolin. *Dilatans (exultationes)* PsR. August. Syro-Hex. **לְאַמְתָּם**, associating נ with נפִי Gen. 9<sup>27</sup>, (perhaps reading a reduplicated form) and with some allusion to that passage; “Enlarging Sion to embrace the whole earth.”

It would be an anomalous formation but the LXX are fond of verbs in -έζω. εὐρίζω has some countenance in the other translators, but for the great majority of their readers the LXX would have invented a word to mislead, and successfully.

Symm. ἀπ' ἀρχῆς ἀφωρισμένω. For ἀφ. v. 68<sup>10</sup>.

**XLVIII** 4 ὅταν ἀντιλαμβάνηται αὐτῆς [למשגֶב] v. 9<sup>10</sup>. For the ל cf. 42<sup>8</sup>. מ as if of an Aramaic infinitive, cf. 127<sup>2</sup>. Αὐτῆς supplied. The tense is somewhat unusual, cf. 49<sup>16</sup>.

5 After Βασ. AR add τῆς γῆς with V., PB.

ַלְתִּיסְסָאֵן. עַבְרוֹ.

6 ἐσαλεύθησαν נְחַפְּזוּ.

8 βιαίω קְדִים] paraphr.

10 ὑπελάβομεν [דְמִינוּ] v. 17<sup>12</sup>.

λαοῦ] Gk. crpt. for ναοῦ. M. *Plebis*, Rom. V. *templi*.

12 + Κύριε at end from 97<sup>8</sup>.

κυκλώσατε] *Go round*. Common in LXX for סְבַב Gen. 2<sup>13</sup>, Josh. 6<sup>8</sup>.

περιλάβετε] A slight forcing of the word. *Take her all round*, i.e. by observation.

13 διηγήσασθε] i.e. סְפִרְוּ.

ἐν τοῖς πύργοις αὐτῆς. מְגַדְּלִיה.

14 δύναμιν [לְחִילָה] as if from חִיל.

καταδιέσθε [פְּסָנוּ] καταδιαιρ. recurs 55<sup>10</sup> (פְּלָגָה), 136<sup>13</sup> (נָזֵר), Joel 3 (4)<sup>2</sup> (חַלְקָה), besides Symm. Ps. 29<sup>7</sup>, "Αλλος (of the Hexapla) Isai. 14<sup>2</sup>.

15 αλλίμ om. | εἰς τὸν αἱ. τοῦ αἱ.] v. 10<sup>16</sup>.

הוּא יְנַהֵּנוּ עַל-מוֹת [om. B only.

ποιμανֵן יִנְ] suggested by such contexts as 80<sup>2</sup>, Gen. 31<sup>18</sup>.

εἰς τοὺς αἰώνας ad fin.] i.e. עַל-מוֹת (otherwise the plural is עַל-מִים).

**XLIX** 3 οὐ τε γηγενεῖς [בְּנֵי אָדָם γηγ. (1) Prov. 2<sup>18</sup> 9<sup>18</sup> = elsewhere γίγαντες). (2) Jerem. 32 (39)<sup>20</sup> אָדָם i.e. the indigenous contrasted with Israel. (3) Wisd. 7<sup>1</sup> Adam is the γηγ. πρωτόπλαστος as Gen. 2<sup>7</sup>

The meaning (2) will fit here; the non-Israelite native races **בְּנֵי־אָשָׁר**; and the Israelite **בְּנֵי־אֶרְם**.

**XLIX 5 παραβολήν** [מָשֵׁל] (cf. v 13 **παρασυνεβλήθη** = **נִמְשָׁל**)

II. accompanies the Hebr. in its various meanings, *comparison*, *parable*, *proverb*. For the rendering cf. Num. 23<sup>7,18</sup>, Ps. 44<sup>15</sup> 78<sup>2</sup>.

**πρόβλημα** [חִידָּתִי] 78<sup>2</sup>, Judges 14<sup>12</sup>. A *question put forward for solution, problem, riddle*.

7. 8 Anacoluthon, as if it were *τοὺς πεπ.* in v 7 governed by *λυτρ.* v 8.

**οὐ λυτροῦται**] i.e. **פְּרַח אָלָל**, although it is not a very usual correspondence of tenses.

9 **καὶ τὴν τιμήν**] i.e. **קָרָם** (Esth. 1<sup>4</sup>) subst. constr.

**ἐκοπίασεν** [לִרְכָּה] Gk. crpt. for **ἐκόπασεν**, PsR. *laboravit*, V. *laborabit*. Cf. 2 Sam. 23<sup>7,10</sup> (B and A).

12 **οἱ τάφοι αὐτῶν** [מְקֹבָרִים] i.e. **קְבָרִים**, generally accepted. PB. renders MT. *They think*, practically equivalent to AV. “*Their inward (thought) is.*”

**ἐπεκαλέσαντο κ.τ.λ.**] taking **ψ.בָּ** as object, v. 17<sup>9</sup>.

13 **συνῆκεν** [יִלְמַן] i.e. **יִבְנֵן**, as v 21.

**παρασυνεβλήθη**] cf. v 5. Some MSS **παρεσυνεβ.** Double augm. as 151<sup>6</sup> Τ **ἐπεκατηράσατο** | Num. 21<sup>1</sup> (Vat. text not Swete) **κατεπροενόμευσε** | Judges 18<sup>9</sup> Α **ἐνεπεριεπατήσαμεν** | 1 Sam. 30<sup>13</sup> **ὴνωχλήθην.**

+ **τοὺς ἀνοήτοις καὶ**.

**ώμοιώθη** [נְדוּמָה] mistaking root. | **αὐτοῖς** supplied.

14 **σκάνδαλον** [כָּסֵל] confusion with **בָּשָׁל**, which is however mostly = **ἀσθενής**.

**σκάνδ.** must here = *stumbling block*, not trap (but Apolin. δίκτυον).

**μετὰ ταῦτα** **מִהְרָה**.

**εὐλογήσουσιν** **בָּשָׁא** p.m. **ירצוּ**] Gk. crpt. for **εὐδοκήσουσιν**, cf. 119<sup>108</sup> **א**, through **εὐλοκ.** v. 38<sup>13</sup>, Apolin. **ἐπαινήσουσιν**. Rom. **benedicent**, Mil. **bene prosperebuntur**, V. **complacerebunt**.

**XLIX 15** θέσθω] taking **שׁ** rightly (*D.*) as transitive, (*the ministers of Providence*) place them.

θέσθαι (regularly = **שִׁתָּה** or **שָׁוֹם**) is very rarely middle in sense (1 Sam. 15<sup>19</sup> τοῦ θέσθαι ἐπὶ τὰ σκύλα); but V. *positi sunt.*

ἡ βοήθεια αὐτῶν **צִירָם**] i.e. **צְרוּם**, v. 19<sup>15</sup>.

ἐκ τῆς δόξης αὐτῶν **מִזְבֵּל לֹ**] a guess from end of v 18.

Some MSS ad fin. + **אַקְשָׁוֹסְתְּהַסָּאָן**. PsR. *expulsi sunt.*

**17** μὴ φοβοῦ] used as Lk. 12<sup>7</sup>. There is a touch of sympathy in this present imperative as though to allay an actual present inclination. The aor. imper. or the fut. indic. (of **φοβεῖσθαι**) is used rather with the distant or contingent. The present in a different sense Jerem. 10<sup>2</sup>.

**18** συγκ. αὐτῷ **אַחֲרָיו**] prepns. treated freely.

**19** εὐλογηθήσεται] i.e. prob. **בָּרַךְ** neglecting gender.

**הַזּוֹמְנוֹתָן סְבוּ**] i.e. **קָדוֹשׁ**.

αὐτῷ **לְ**] Perhaps **לְ** is not rendered, being taken as only emphasising the subject, and the **αὐτῷ** is supplied.

**20** εἰσελεύσεται **תְּבוֹא** ; **וְשִׁבְתָּא** **יְרָאָו**] loose renderings. So V., PB.

**21** οὐ **וְלֹא**] as introducing apodosis V., PB., v. v 13.

**L 2** εὐπρέπεια **מִכְלָל**] and related words are often used of beauty, especially in Ezek. 23<sup>12</sup> 27<sup>3, 24</sup>.

τῆς ὁραιότητος αὐτοῦ] i.e. **יְפִי**. PB. gives a compromise, taking MT. verse-division, but with LXX referring **ἡ εὐπρ.** to God (unless **ἡ εὐ.** is in apposn. to **Σιών**, v. 42<sup>6</sup>).

**2 (3)** ὁ θεὸς ἐμφανῶς **הַפִּיעַ**] Taken over from v 2.

**ἐμφ.**] as adverbial use of the infin. v. 12<sup>6</sup> 94<sup>1</sup>.

**καταγίς נְשֻׁעָרָה**.

**5** αὐτῷ] i.e. **לֹ**. | **τοὺς ὁσ. αὐτοῦ**] **תְּסִידּוֹ**. | **τὴν δ. αὐτοῦ**] **בְּרִיתָהוּ**. Persons assimilated to context. But the imperative remains to justify MT.

**6** κριτής **טְפִפְשָׁ**] So V., PB. as substantive.

**7** σοι **וְ**<sup>o</sup>] supplied.

**διαμαρτύρομαι אָעִידָה**] as 81<sup>9</sup>; though in both a future would

be expected; in both *al.* διαμαρτυροῦμαι. Cf. 1 Sam. 8<sup>9</sup> -ύρη (so printed); in other places Exod. 18<sup>20</sup>, Jer. 39<sup>44</sup> διαμαρτυρῆ.

διαμ. is used generally of testifying by God or in God's name to men, exc. Ex. 21<sup>29</sup>, Jer. 39 (32)<sup>10.44</sup>; these last have an accus. of the witnesses called, v. also Dt. 4<sup>26</sup> 31<sup>38</sup>.

L 9 δέξομαι **חַקָּא**] I will receive (i.e. at Thy hands).

χιμάρους **עַתְּדִים**] v. 13 = τράγων.

10 δρυμού] the commonest rendering of יָעַר and synonyms.

ἐν τοῖς ὄρεσιν καὶ βόες [בְּהַרְרִיְּאַלְפִּים] i.e. בְּהַרְרִיְּאַלְפִּים. אַלְפִּים is not elsewhere used in the singular of cattle.

11 τὰ πετεινὰ τοῦ οὐρανοῦ **עַזְּהָרִים**] cf. 44<sup>27</sup>.

ἀραιότης οὐ] “= οὐ: cf. οὐ = μορφή Dan. Θ 4<sup>23</sup> 5<sup>6.9.10</sup> 7<sup>28</sup>: on the other hand οὐ 80<sup>14</sup> = μόνιος.” Bä. Cf. 144<sup>12</sup> κεκαλλωπισμέναι for **פְּנִים** “corners.” J. & L.

14 θυσίαν] supplied (hence in the 1st Memento of the Canon, “qui tibi offerunt hoc sacrificium laudis...tibique redunt vota sua”). Αἰνεσις (in accordance with Lev. 7<sup>12-15</sup>) represents in Pss. חֹדֶה in a sacrificial context 26<sup>7</sup> 50<sup>14.23</sup> 56<sup>13</sup> 69<sup>31</sup> 107<sup>22</sup> 116<sup>17</sup>; so generally in other books 2 Chron. 29<sup>31</sup> 33<sup>16</sup>, Jer. 17<sup>26</sup> (contrast Esdr. B. 10<sup>11</sup>, Neh. 12<sup>31-45</sup>); ἔξομολόγησις in other cases 42<sup>5</sup> 95<sup>2</sup> 100<sup>1.4</sup> 147<sup>7</sup>; so Josh. 7<sup>19</sup>, Isai. 51<sup>3</sup>: ἀνθομολ. Esdr. B. 3<sup>11</sup>. In Jonah 2<sup>10</sup> both occur as doublets.

16 διὰ στόματός σου **עַלְיָפִיךְ**.

18 συνέτρεχες] i.e. **עַתְּדִים**. | + ἐτίθεις at end supplied.

19 τὸ στόμα σου ἐπλεόνασε κακίαν **פִּיךְ שְׁלָחָת בְּרֻעָה**] loosely rendered. | περιέπλεκε **חַצְמֵיד**.

20 σκάνδαλον **דָּפִי**.

21 ὑπέλαβες **דְּמִית**] v. 17<sup>12</sup>. | ἀνομίαν] i.e. **הַוּת** v. 5<sup>12</sup>. PsR. renders Gk. correctly *existimasti iniquitatem*. V. *inique*. Hence PB. *Thou thoughtest wickedly*.

22 ἀρπάσῃ **אַטְרָף**] 3rd pers. to suit τοῦ θεοῦ, in spite of **vv** 21. 23; cf. v 5.

23 θυσία] i.e. **צְבָחָה**. | ἐκεῖ] i.e. **שְׁמָם**. | בְּ v. 17<sup>9</sup>.

LI 3 + μέγα V., PB.

**LI** 4 ἐπὶ πλεον [הַרְבָּה] in 62<sup>8</sup> = רַבָּה, cf. 3 M. 5<sup>17.18</sup>.  
Rom. V. *amplius*, Mil. *multum*.

πλεονον] exactly for **כָּבֵס**, as Gen. 49<sup>11</sup> etc.

6 ἐν τοῖς λόγοις σου] i.e. בְּבָרְבָּרִים.

νικήσης זכָה] in Syr. = *conquer* (frequent). 't recurs 73<sup>18</sup> 119<sup>9</sup> q.v. *Nik.* recurs with Hebr. original only Prov. 6<sup>25</sup>, Hab. 3<sup>19</sup>.

ἐν τῷ κρίνεσθαι σε] either בְּנִשְׁפָּשַׁת taking suffix as object, or more probably בְּנִשְׁפָּשָׁת contr. niph. infin. for בְּנִשְׁפָּשָׁת, a contraction which occasionally occurs. So V., PB. In mechanical renderings it is hard to fix a criterion of interpretation; but 37<sup>33</sup> makes it probable that the translator thought of this as "prevail when thou prosecutest." The idea of God being judged is a violent one, and not led up to; and *win* is of prosecutor rather than defendant. The fact that *win* cannot apply to a judge, may have led to preferring another pointing to the obvious MT. one. There is nothing clearly to show how St Paul took it in Rom. 3<sup>4</sup>, but v 6 fits in with this; as the office of judge has more akin to a just prosecutor's than to a defendant's. Field takes κρίνεσθαι here accordingly as = *go to law*.

7 ἐκεσσησέν με] In Gen. 30 ἐγκυσσᾶν for יְחִמָּתְנִי of cattle, which would be more naturally of conception simply. Can it have been associated with κύω?

8 τὰ ἀδηλα καὶ τὰ κρύφια τῆς σοφίας σου] [בְּתֻחוֹת וּבְסִתְמָתְכָה] The first word moved into the second line. For בְ v. 17<sup>9</sup>.

+ σου to complete a wrong sense.

9 ῥαντιεῖς με תְּחִתָּנִי] The Hebrew being difficult to render literally is interpreted according to the law Num. 19<sup>19</sup>.

10 ἀκούτιεῖς με ἀγαλλίασιν] ἀκ. from a form ἀκούτος = ἀκούστος (v. Jelf § 318). Lit. "to make heard," but also "to make hear." It has here 2 acc., as in Judges 13<sup>23</sup>, Cant. 2<sup>14</sup>: acc. of person only Cant. 8<sup>13</sup>; acc. of thing only Ps. 66<sup>8</sup> 76<sup>9</sup>, Jerem. 30 (49)<sup>2</sup>. The original is always הַשְׁמִיעַ. In Sir. 45<sup>5</sup> it takes acc. of pers. and gen. of thing.

LI 10 τεταπεινωμένα] i.e. **רְפֹתָה**, cf. 74<sup>21</sup>.

II ἀπόστρεψον τὸ πρόσωπόν σου] v. 10<sup>11</sup>. PB. *Turn (+ away* Commin. Serv.).

12 ἐν μοί **לִי**.

14 ἡγεμονικῷ] [נְדִיבָה] a derived sense, *princely*. 'Hy. is taken by old interpreters psychologically to distinguish the leading from the other elements of the soul. Suidas ἡγεμονικόν. ὁ νοῦς ἡ τὸ κυριώτατον τῆς ψυχῆς ἐν ᾧ αἱ φαντασίαι καὶ αἱ ὅρμαι γίνονται καὶ ὅθεν ὁ λόγος ἀναπέμπεται ὅπερ εἶναι (= ἔστι) ἐν τῇ καρδίᾳ.

16 τὴν δικ.] cogn. acc. *shall make thy righteousness its joy*. Cf. 52<sup>3</sup>.

18 ὅτι εἰ] i.e. **כִּי לְ**. Cf. 55<sup>13</sup>.

19 θυσίᾳ τῷ θεῷ] [זְבַח אֱלֹהִים] for the dative cf. 29<sup>2</sup> 61<sup>6</sup> 66<sup>2</sup> 96<sup>8</sup> 122<sup>6</sup>.

ἴξουθενώσει] **תְּבֹזָה** Gk. crpt. for -εις, from viewing ὁ θεὸς as a nominative subject. PsR. *spernit*, V. *despicies*.

20 + Κύριε. | οἰκοδομηθήτω] i.e. **תְּבִנָה**.

LII 2 Δωρήκ] cf. 38<sup>13</sup>. | **אֲבִימָלֵךְ**.

3 ἀνομίαν **אַל** “[Aquila, Quinta] ὄνειδος nach aram. Sprachgebrauch. LXX lassen dabei **אַל** aus: oder sprechen vielmehr ἀλλά **אַל** בְּיֻמָּה.” Bā. ‘**חַסְרָא**’ a common Aramaic word (Syr. and Tg.) = *reproach*. In O.T. Lev. 20<sup>17</sup>, Pr. 14<sup>34</sup>; and vb. Pr. 25<sup>10</sup>.’ *D.*

ἐγκαυχᾷ ἀν.] *Makest iniquity thy boast*, cf. 51<sup>16</sup>; but V. ὁ δυν. ἀνομίαν “Qui potens es in iniquitate.”

6 καταποντισμού **עַלְבָּן**] 55<sup>10</sup>, 2 S. 20<sup>19</sup>, Eccl. 10<sup>12</sup>, Lam. 2<sup>2.5</sup>.

γλῶ. ] in apposition to **ρήματα**. The Lat. versions vary, perhaps originally reading *linguam dolosam*. Rom. *In lingua dolosa*. Mil. 1619 *ad linguam dolosam* (from 120<sup>3</sup>), Mil. (now) *et linguam dolosam*. V. *lingua dolosa*.

7 + διὰ τοῦτο, or for **בְּמָה**. V., PB.

καὶ τὸ ρέζωμά σου] i.e. **רְשִׁירָה**.

8 + καὶ ἐροῦσιν.

**LII 10 κατάκαρπος** [רַעַנְן] Hos. 14<sup>7</sup> ὡς ἐλαία κατάκαρπος  
כַּוֹּת הַוּדוֹ.

**LIII 2 διέφθειραν** [הַשְׁחִיתוּ] Judges 2<sup>19</sup>. V. *corrupti sunt.*

4 ad fin. + *non est timor Dei ante oculos eorum* Mil. (not Rom.).

5 + *πάντες* (from 14<sup>4</sup>).

6 ἀνθρωπαρέσκων [חַנְקָה] misread חַנְקָה, which is rendered ὑποκριτής Job 34<sup>20</sup> 36<sup>13</sup> (Bä.). V. *eorum qui hominibus placent,* PsR. *hominum sibi placentium*, Pss. Sol. 4 title.

**κατησχύνθησαν** הַבִּשְׁתָה.

**κύριον** [אֱלֹהִים] Rom. *Dum avertet Dominus*, Mil. *In convertendo Dominus*, V. *Cum converterit Deus*, PB. ..the Lord.. From 126<sup>1</sup>.

**LIV 1 ἐν ὅμινοις** | 2. **בְּנָנִינּוֹת** | 2 + ιδού.

4 ἐνώπιοι with acc. as 55<sup>2</sup>; with gen. 39<sup>13</sup>; absol. in pass. of the faculty 135<sup>17</sup>.

6 + γάρ. | 7 τοῖς ἐχθρῷ. Dat. incommodi. | 9 ἐρρύσω με. הַצִּילָנִי.

**LV 3 ἀδολεσχία** [אַדְוָלֵסְחִיא] outside the Pss. ἀδολεσχία occurs only 1 Sam. 1<sup>16</sup>, 1 K. 18<sup>27</sup>, 2 K. 9<sup>11</sup>, ἀδολεσχεῖν Gen. 24<sup>63</sup>, Sir. 7<sup>14</sup>, 35 (32)<sup>9</sup>; and a few times in other translators; always = שָׁוֹשָׁן (Lam. 2<sup>19</sup> Gk. crpt. for רַגְלִי). V. *exerceor* etc. In class. use, generally of frivolous talking, prob. ἀδος and λέσχη *talking to satiety* L. & S.

Biel *meditatio, confabulatio*, giving a Scholion on this place, μετεωρισμός, μέριμνα, φλυαρία; Hesychius here ἐν λύπῃ. The old interpreters seem only to feel firm ground in interpreting by the original Hebrew or by context, e.g. Phavorinus ἀδολ. τὸ φιλοσοφεῖν, ὡς τὸ ὁ δὲ δοῦλος σου ἀδολεσχεῖ ἐν τοῖς δικαιώμασί σου, καὶ τὸ παιζεῖν ὡς τὸ καὶ ἐξῆλθεν Ἰακὼβ (sic) ἀδολεσχῆσαι εἰς τὸ πεδίον. τὸ φλυαρεῖν καὶ μακρολογεῖν, ὡς τὸ ἀδολεσχεῖς ἀνθρωπε. καὶ τὸ δλιγωρεῖν ὡς τὸ ηδολέσχησα καὶ ὠλιγοψύχησε τὸ πνεῦμά μου (from Biel).

4 ἐνεκότονν μοι יְשַׁטְמַנִּי] Gen. 27<sup>41</sup>.

6 B omits the verse. The rest σκότος = פְּלִצּוֹת.

7 **καταπαύσω** אַשְׁכְּנָה] V. *requiescam*, PB. *Be at rest.*

κ. intrans. as Gen. 2<sup>2</sup>, Exod. 10<sup>14</sup>, Judges 18<sup>2</sup>, Hebr. 4<sup>4, 8, 10</sup> etc. Also transit. Ps. 74<sup>8</sup>(?) 85<sup>3</sup>, Num. 25<sup>11</sup>, 2 Chron. 16<sup>5</sup>, Acts 14<sup>18</sup> etc. (The above include all the instances in Pss. and N.T.)

**LV 9** *προσεδεχόμην τὸν σώζοντά με* **לִי** i.e. **אֲחִיָּשָׁה מִפְלָט לִי** (quoted by Bä.). Perh. influenced by 69<sup>21</sup>. The rendering of tenses in this Ps. seems to show the LXX viewing the affliction as in the past.

**ἀπὸ ὀλιγοψυχίας** *μροχ σύη* **ר'** understood mentally, 'ס perhaps associated with **צָעֵר** or guessed at.

**IO καταπόντισον** *בְּלֹע* v. 52<sup>6</sup>, 2 Sam. 20<sup>19, 20</sup>.

**II κυκλώσει** *יְסַבֵּב*.

**ἐπὶ τὰ τείχη αὐτῆς** *patrolling along the top of her walls*, v. 23<sup>3</sup>.

**IZ** *[ו]* transferred from **אָוֹן** to beginning of next line. **והוות**.

**בְּקָרְבָּה** *2<sup>0</sup>* om. So Rom. V. but Mil. *in medio ejus* (bis). The subject of **κυκλ.** is variously indicated in versions and editions.

**κόπος** (B<sup>א</sup>) *תְּךָ*] crpt. of **τόκος** (which the rest have), similar in sound to **תְּךָ**.

Comparing	10 <sup>7</sup>	with 55 <sup>11, 12</sup> we have,
<b>מרמה</b> <i>וְתָ</i> or	<b>πικρίας</b>	<b>δόλος</b>
<b>תְּךָ</b>	<b>δόλου</b>	<b>τόκος</b> ( <i>al. κόπος</i> )
<b>עִמְל</b>	<b>κόπος</b>	<b>πόνος</b>
<b>אוֹן</b>	<b>πόνος</b>	<b>ἀνομία.</b>

**πλατεῶν**] The *Places* or *Plätze* of foreign towns.

**I3** *[δτι] ει]* i.e. *לְאַבִּי* *[בִּי]* (bis), as 51<sup>18</sup>.

**I4** *ἰσόψυχε* *[כָּרְכִּי]* Dt. 13<sup>(6)7</sup> *ἴσος τῇ ψυχῇ σου*, Phil. 2<sup>20</sup>.

**ήγεμῶν μου** *אַלְוֵי*] So of the 'dukes' (i.e. *duces*) of Edom (Hebr. and Gk.) Gen. 36. 'A sense, fairly suitable for the tribal chiefs of Edom, given to a word of the same form (though really another word), meaning *associate*, *companion*. So AV. *guide*, here and Pr. 2<sup>17</sup>; and even RV. (but see RVm.) Jer. 3<sup>4</sup>, Mic. 7<sup>5</sup>.' *D.*

**LV 15** ἐγλύκανας ἐδέσματα סוד. *נָמָתִיק סָוד*.

ἐγλ. ] num. and pers. assimilated to v. 14.

ἐδ. ] as if = **צִיד** (132<sup>15</sup> θήρα). Bä. however thinks ἐδ. a Gk. crpt. of ἐδράσματα (cf. *κραταίωμα* 25<sup>14</sup>).

**סוד** ] rendered 64<sup>3</sup> συστροφῆς | 83<sup>4</sup> γνώμην | 89<sup>8</sup> 111<sup>1</sup> βουλή. ἐν ὁμονοίᾳ ברגש ] V. *cum consensu*, PB. *as friends*.

**16** ἐλθέτω θάνατος יִשְׁמֹת קָוָת K. **יִשְׁמָא** Q.] The Qrê word-division. The vb. guessed.

**17** εἰσήκουσέν μου יְוִשְׁעֵנִי i.e. יִשְׁמָעֵנִי: or ‘paraphr. suggested by “called” just before.’ D.

**18** διηγήσομαι אֲשִׁיחָה ] 105<sup>2</sup> (ש generally = ἀδολεσχεῖν, but sometimes μελετᾶν).

καὶ ἀπαγγελῶ הַמִּהְמָה ] וְאַהֲמָה The same verb is rendered ḥחַנָּא 46<sup>4</sup> | ἐταράχθησαν 46<sup>7</sup> | συνταράσσεις 42<sup>6.12</sup> | λιμώξουσιν 59<sup>7.15</sup> εὐφράνθην 77<sup>4</sup>.

**19** ἀπὸ τῶν ἐγγιζόντων μοι ] i.e. מִקְרָב לִי. cf. 32<sup>9</sup>.

ὅτι ἐν πολλοῖς ἡσαν σὺν ἐμοί] exactly literal. σὺν is unusual.

**20** καὶ ταπεινώσει αὐτούς] i.e. מִזְעָם; omitting following ו (or וְעַמּוּ וְעַנְמּוּ Bä.). So V., PB., AV.

**ἀντάλλαγμα**] *exchange* rather than *change*; something taken in exchange, an equivalent, 1 K. 21<sup>2</sup>, Job 28<sup>15</sup>, Jerem. 15<sup>13</sup>, Mt. 16<sup>26</sup>. V. *commutatio*; Apolin. οὐ γὰρ λύτρον ἔχουσι, understanding by ἀντάλλ. *redemption* (cf. v 19). August. *vv* 20-22, “Qui sic moriuntur in ipsa perversitate, in ipso schismate, non est illis commutatio. Humiliabit illos Deus...in damnatione.” He applies it to God’s punishment of Donatists who have wronged the covenant with Abraham by forsaking the unity of the Church, or rather been divided from it by the wrath of God.

*Appropinquavit cor illius* “ut intelligamus cor illius.” Aug.

**21** ἐν τῷ ἀποδιδόναι] i.e. מִלְשָׁבֵב, pron. omitted as superfluous.

ἐβεβήλωσαν] number accommodated to sqq.

**22** διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ καὶ ἤγγισεν] i.e. מִתְחַמֵּת פְּנֵיו וּקְרָב חַלְקָו (Bä.). | βολίδες תְּחִזָּה.

**LV 23** τὴν μέριμνάν σου]  
הַבְּנָה] a paraphrase.

σάλον [מָוֵת] 66<sup>9</sup>, the metaphor of seafaring nations. V.  
*fluctuationem.*

**24** + κύριε at end. V., PB.

**LVI 1** ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἀγίων μεμακρυμένου  
[עַל יוֹנָת אָלָם רָחוּקִים] ‘As λαὸς for יונת shows, there must be  
some paraphrase. It occurs to me that *μεμακρ.* suggests a ptcp.  
מָרְחָקִים; and this leaves אל ‘; “God’s Dove, the removed  
ones,” paraphrased as by LXX. Cf. Tg. “On the congregation  
of Israel which is like a silent dove at the time when they are  
removed from their cities; and turn to praise the Lord of the  
world as David the humble and perfect [מְקֻפָּם explained as  
= מָקָה, as in Aquila] did when the Philistines took him in  
Gath.”’ D.

**2 κατεπάτησέν με]** i.e. שָׁאַפְנִי as from שׁוֹפֵן (cf. Hosea 10<sup>14</sup>  
מָאַק Bä.). Similarly in v 3 and 57<sup>4</sup>. Also in 139<sup>11</sup> κατ. stands  
for יְשֻׁוָּבָנִי. It is not the rendering of Gen. 3<sup>15</sup>; but in Job 9<sup>17</sup>  
= ἐκτρίψῃ.

**3. 4 ἀπὸ ὕψους]** i.e. מִרְום.

מִרְום יּוֹם is placed 4 words too soon to follow ; the  
num. and pers. of φοβηθήσονται (אִירָא) being suited to the new  
context. V. follows MT. in these points ; Rom. follows the  
LXX. Mil. adopts a still more confused compromise\*.

**5 τοὺς λογούς μον]** i.e. בְּבִרִי.

+ δλην τὴν ἡμέραν with Rom.; but not Mil. V.

**6 ἐβδελύσσοντο** יְעַצְּבּוּ.

**7 παροικήσουσιν** ιγορο] as 61<sup>5</sup>, altern. meaning. Cf. 31<sup>14</sup>  
34<sup>5</sup>; but in 22<sup>24</sup> גְּנַבְתָּ = φοβηθήτωσαν.

ὑπέμεινα κού] Gk. crpt. for -av, v. p. xviii.

τῇ ψυχῇ μον] for dative v. 33<sup>20</sup>. Rom. *expectavit anima mea*,  
Mil. -verunt -am -am, V. *sustinuerunt animam meam.*

**8 ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς]** i.e. עַל־אֵין פָּלַט־לְכוֹן. ὑπὲρ  
τοῦ μηθενὸς for no consideration and so = oὐ (the neg. μὴ being

\* i.e. ab alt. d. *non timebo* both before and after *Quoniam...debellant me.*

determined by the defin. art.) ; *σώσεις, κατάξεις* Hebr. futures in imperative sense (10<sup>16</sup>) ; 'ד as imper. Piel ; or "Wilt thou save them on behalf of vanity?" i.e. without any good object. But the rendering is mechanical, and hard to adjust grammatically to a meaning. V. *Pro nihilo*.

Apolin. takes it as  $=\mu\eta\ \sigma\omega\sigma\alpha\iota\sigma$ : ὥδε κότῳ καθέλοις κρυερῷ κακοεργέα φῦλα.

*Mηδὲν* as a subst. again 81<sup>15</sup> but in a different sense.

LVI 9 τὴν ζωὴν μου] interpreting as Tg. *dies vagationis meæ* Bä. Cf. 37<sup>7</sup> B, ζωή = گرد.

εἴργγειλά σοι **סְפָרָתָה אַתָּה**] i.e. **סְפָרָה**; 'א as dative, Bā.

שְׁמַת [שִׁמָה i.e. שְׁמַת שְׁמַת

ἐνώπιον σου בְּנֵאֶיךְ] τῆς λέξεως τὸ εὐτελὲς ἀποφεύγοντες Bä.; or rather בְּנֵיךְ.

ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου **הֲלֹא בְּסְפָרָתְךָ**] a loose rendering of a difficult expression. **הֲלֹא** is paraphrased again in v 14.

10 **ἢ**] om. with Rom. but Mil. V. *tunc.* | + σε. | ήδού πι.

II ρῆμα...λόγον] דבר (bis), and PB. *rejoice...comfort me*, אהל (bis) for variety.

13 **¶**, **¶** merged in one *σον*, v. 31<sup>22</sup>. PsR. *Vota quæ reddam laudationis tibi.* V. *V. tua qu. r. laudationes t.*

<sup>3</sup> *v. 26*.

Except B<sup>8</sup> p.m. most MSS with Horol. PsR. insert (before καὶ τ. πόδ.) τοὺς ὀφθαλμούς μον ἀπὸ δακρύων from 116<sup>8</sup>.

LVII 3 εὐεργετήσαντα גמר] v. 12<sup>2</sup>.

4 ἔδωκεν εἰς ὅνειδος **הַרְחֵב**] 'ה only here with Divine subject.

**קַתְאַתָּתִ.**] v. 56<sup>2</sup>. | The הַלְּבָד moved back to the end of v 3.

5 + ἐρρύσατο] to suit next variation. | ἐκ μέσου ב' ] i.e. מִתְּמִזְבֵּחַ.

τεταραγμένος לְהַטִּים] paraphr. | δπλον חנית v. 5<sup>13</sup>.

7 εἰς αὐτόν **בְּתֻכָה**. | 8. ad fin. Horol. with **κ** + **ἐν τῷ δόξῃ**  
μον. | ad fin. PsR. + *Domino*.

9 אָעִירָה נְשָׁחָר . אֶξεγερθήσομαι בְּרָתָ�.

**LVIII 2** **אָבָא**] i.e. **אָבָא** (ap. Bä.).

εὐθεῖα] neut. pl. v. 19<sup>9</sup>.

**LVIII 3** συμπλέκουσι] i.e. בָּאֵלֶּךְ (instead of בָּאֵלֶּךְ) Bä., who prefers it. So V., PB. Συμπλέκ. inexact (as περιέπλεκε 50<sup>19</sup>), V. renders both of them by *concinnare*.

**4** ἐλάλησαν] i.e. בָּרְבוֹ. | **5.** חַמָּת 2<sup>o</sup> om. | καὶ βυούσης prob. = נַפְתָּאָן.

**6** φαρμάκου τε φαρμακευομένου] חֹוּבָר חֶבְרִים loosely rendered, as if בָּרְבָּר מְחַכְּבָר a charm concocted. PsR. *veneficia quæ incantantur*. V. (drawing to the Hebr. as if the Gk. were φαρμακοῦ with a middle verb) *Venefici incantantis*.

**παρὰ σοφοῦ**] i.e. מִמְּחַקְּבָר. PsR. *a sapiente*, V. *sapienter*.

**7 συνέτριψε, συνέθλασεν**] i.e. בָּרְבָּר, נַפְתָּאָן.

**τὰς μύλας μιλταύων**] Job 29<sup>21</sup>, Prov. 30<sup>14</sup>, Joel 1<sup>6</sup>. L. & S. give no example of this use of μύλη.

**8 ἔξουδενωθήσονται**] מְאָסָו] יְמִן taken in the ordinary sense.

**מוֹלָם**] om. v. 31<sup>22</sup>. | τὸ τόξον αὐτοῦ ḥצָו] to suit ἐντενεῖ. So 64<sup>4</sup>.

**ἔως οὐ**] v. 61<sup>7</sup>. | ἀσθενήσουσι] יְחַמְּלָלוּ Prob. confused with אַמְלָל.

**9 κηρός** שְׁבָלוֹל] conjectured from the next word; or a more elegant figure substituted.

**ἐπέπεσε** (sic Bñ) πῦρ נְפָל אָשָׁה = נְפָל.

**10 τὰς ἀκάνθας ὑμῶν**] סִירוֹתִיכֶם altern. meaning.

**πρὸ τοῦ συνεῖναι τ. ἀ. ὑ. τὴν ῥάμνον**] בְּתַרְמָם יְבִינוּ ס' אַטְדָּר when two accus. follow an infinitive the order is generally subject, object, as no doubt intended here. Mil. V. *Priusquam producant* (V. *intelligerent*) *spinæ vestræ rhamnum*, Rom. *Pr. producat spinas vestra rhamnus\**.

**καταπίεται ὑμᾶς יְשֻׁעָרָנוּ**] Gk. crpt. either for ὑμᾶς or for αὐτούς (pl. for s.).

**11 + ἀσεβῶν**] So Rom. (*impiorum*); but not sT. Mil. V.

\* “ Priusquam producent spinæ vestræ rhamnos. Spinæ naturam hanc habent ut in virgulto magis quam in arboribus prorumpant. Rhamnus autem arbor est spinea nullum omnino afferens pomum. Ergo priusquam spinæ vestræ in arborum duritiam conversæ radicitus fundatae permaneant et effætæ, rhamnus quasi viventes absorbeat vos spinosa et obdurata iniquitas vestra.” Arnobius M.

**LVIII** 11 τὰς χεῖρας αὐτοῦ [פְּעָמִים] cf. 74<sup>3</sup>.

12 εἰ ἄρα ἦν. | ἄρα ἦν v. 31<sup>23</sup>.

κρίνων αὐτούς] i.e. מִפְּטַח־שָׁמֶן, cf. 17<sup>14</sup> 104<sup>17</sup> 107<sup>17</sup> 139<sup>16</sup>, Judg.

5<sup>16</sup> A.

**LIX** 1 τὸν οἶκον αὐτοῦ [הַבַּיִת] the pronoun supplied.

2 λύτρωσαί με [חִשְׁגְּבָנִי] v. 9<sup>10</sup>.

4 ἐθήρευσαν [אָרְבָּו] the rendering of 94<sup>21</sup>.

ἐπέθευτο יָגְרוּ.

5 ἔδραμον καὶ κατεύθυνα [יַרְצֹן וַיְכַונֵּן] Gk. crpt. for κατεύθυναν (v. 56<sup>7</sup>). Hence V. *cucurri et direxi*, cf. 62<sup>5</sup>.

6 τοὺς ἐργαζομένους τὴν ἀνομίαν בְּנֵי אָוֹן.

7 λιμάξονσιν [יְהִמְנוּ] λ. πάνυ πεινᾶν Hesych.; cf. Dt. 28<sup>20</sup> ἐκλιμίαν = מִזְמָה. Symm. ἀχορτασίαν (from Biel).

10 τὸ κράτος μου] i.e. שְׁעָרָיו.

11 ὁ θεός μου τὸ ἔλεος αὐτοῦ] i.e. אֱלֹהֵי חֶסֶדְךָ.

12 τοῦ νόμου σου [עַמְּךָ] Gk. crpt. of τοῦ λαοῦ μου; or of τ. ὀνόματος σ. (so א.כ.א.) from שְׁמִי, the possessive being accommodated. PsR. *legis tuae*, V. *populi mei*.

13. 14 διαγγελήσονται συντέλειαι ἐν ὀργῇ συντελεῖας : יִסְפְּרוּ : διαγγελήσονται συντέλειαι ἐν ὀργῇ συντελεῖας : i.e. יִסְפְּרוּ בְּלֹת בְּחִטָּה בְּלֹת] (neglecting gender). כָּלָה בְּחִמָּה כָּלָה as Neh. 1<sup>8,9</sup>, Zeph. 1<sup>18</sup>, Jer. 4<sup>27</sup> al. Cf. Ps. 119<sup>96</sup>.

διαγγελ.] of public proclamation Exod. 9<sup>17</sup>, Lev. 25<sup>9</sup>, Sir. 43<sup>2</sup>, 2 M. 3<sup>34</sup>. Mil. *Compellentur in consummatione in ira consummationis*, (so Rom. but om. in con. August. for it *consummationes*). V. *Annuntiabuntur in cons.* (rest as Mil.). “Obscurum” Aug. *Compellentur* perhaps subjunct. ‘= be accosted, a variant for *annunt.* and hardly more unsuitable.’ D. *In consumm. = συντελείᾳ*. “*Consummatio id est mors*”—Theodore (? Mopsuest.) says διαγγελήσονται ἀντὶ τοῦ ἔσονται...ἀπὸ τούτων ὡν πράττουσι ἀπὸ τούτων συντελεσθήσονται καὶ ἀποθανοῦνται.—Chrysostom τὴν ἐν ὀργῇ συντέλειαν τὸ μέλλον λέγει κριτήριον. From a Catena Patr. Græcorum.

18 ὁ θεός μου δι τι ἀντιλήμπτωρ μου εἰ ὁ θεός μου τὸ ἔλεος μου אֱלֹהֵי בְּיַמְשָׁבֵב אֱלֹהֵי חֶסֶדְךָ] i.e. כָּי אַ וְנוּ.

LX I τοῖς ἀλλοιωθησομένοις [שְׁנָשָׁלָע] cf. 45<sup>1</sup>. **לְ** as = **לְ**.  
ἐπι **עֲרוֹת** i.e. **עַד**.

בְּהַצּוֹתָה (from) (נִצָּה) [ènepúr̥is̥eū] i.e. **בְּהַצּוֹתָה** from **נִצָּה**.

*σποτε* in Pss. occurs only in the titles of 3, 34, 56, 59, 60, also in Job 26<sup>14</sup> 29<sup>22</sup>, Isai. 16<sup>13</sup>, Tob. 6<sup>13</sup> 7<sup>11</sup>†.

*ἐμπυρίζειν* common in LXX, esp. of wasting by fire. Not classical nor in N.T.

**Σωβάλ צובה**] The Gk. does at times add consonants to the end of Hebr. proper names, perh. to enhance the foreign look. Σειράχ = סירא ; Ἀκέλδαμάχ Acts 1<sup>19</sup> ; Ἀσεδέκ Isai. 19<sup>18</sup> (where Burkitt reads חסיד), v. R. R. Ottley's Isaiah (LXX).

2 τὴν φάραγγα v. 17<sup>9</sup>. | τῶν ἀλῶν μὲν] Gen. 14<sup>4</sup> (?)  
*salt workings.*

3 ῥ̄κτεέρησας תְּשׁוּבָה | ἡμᾶς [לְנוּ] so RV.

#### 4 συνετάραξας αὐτήν פצמתה.

5 κατανύξεως תְּרֻלָּה] of *piercing* (conjecture to suit context): v. 4<sup>5</sup>. (עַתְּ רַעַי Isai. 51<sup>17, 22</sup> = πτώσεως.)

6 σημείωσιν נס] v. 4<sup>7</sup>. | τόξου קשת] as if

8 κοιλάδα ρύμῳ] κ. not sharply distinguished from φάραγξ but generally wider; φ. rather a ravine with torrent bed. Latt. for κ. *convallem*.

<sup>9</sup> βασιλεύς μου [מחקקי] i.e. either reading or interpreting 'מֶלֶךְ' historically.

<sup>10</sup> τῆς ἀπίδος μου 'רְחַצֵּי] referred to Aram. root (Dan. 3<sup>28</sup>), for dignity. Cf. 58<sup>9</sup>.

ἐκτενῶ ἦσλιν] Perhaps indicating a contemptuous stride over the conquered country; ἐπὶ (τὴν 'I.) then as in 23<sup>3</sup>.

**ὑπετάγγσαν** **התרועע**] i.e. **עִי**, connecting with **יעַע** and giving the meaning “to be worsted.” Cf. Dan. 2<sup>40</sup> in the light of its interpretation.

II περιοχής [מִצּוֹר מ'] usually means siege enclosure; but it is sometimes used of defensive enclosure, i.e. ramparts. Cf. Zech. 9<sup>3</sup>, 2 Chr. 8<sup>5</sup> 11<sup>5</sup> 32<sup>10</sup>. Περιοχή, a *surrounding*, might be either one or the other,—it stands, for instance, for *מצודה* “hold,”

1 S. 22<sup>4</sup>, 2 S. 5<sup>7</sup> *al.*; but 2 K. 24<sup>10</sup> 25<sup>2</sup> and also Ezek. 4<sup>2</sup> seem to support the sense of hostile surrounding, besieging. Cf. also use of *περιέχω*.<sup>7</sup> *D.* v. 31<sup>22</sup>. In Isai. 27<sup>3</sup> the two senses form doublets of *נצרה*, *πόλις ὁχυρὰ πόλις πολιορκούμενη*. Rom. V. *in civitatem munitam*, Mil. *in civitatem circumstantiæ*.

**LX 12** Mil. omits *Deus* 2<sup>0</sup>, not Rom. V.

**14** *ἔξουδενώσει* [יבום] v. 44<sup>6</sup>.

**LXI 1** *ἐν ὑμνοις ἔλεγοντα* [עַל־נְגִינָה] 2 *ὁ θεός*] om. B only.

3 *ἐν τῷ ἀκηδιάσται* [בְּעִטָּה] ἀκ. = to feel ἀκηδής, which from meaning *without care*, came (cf. ἀπαλγεῖν) to be applied to despondency, enervated dejection, indifference of mind amounting to torpor. 119<sup>28</sup> *ἐνύσταξεν* ή *ψυχή μου ἀπὸ ἀκηδίας* (חָזָה); Sir. 29<sup>6</sup> *λόγος* ἀκ. the despondent answer of a borrower; Is. 61<sup>3</sup> (כח) *πνεύμα ἀκηδίας* (Bar. 3<sup>1</sup>). Suidas ἀκηδ. ῥαθυμία, ἀχθηδών, λύπη. | *Ἀκηδιάζειν* 102<sup>1</sup> 143<sup>4</sup> (forms of עַטָּה) Sir. 22<sup>14</sup>; v. Bp. Paget on the Seven Deadly Sins. Here aor. inf. = pres. inf., v. Plummer S. Luke 3<sup>21</sup>.

*ψύχωσάς με* [ירום ממעני] i.e. person suited to context.

6 *κληρονομίαν τοῖς φοβ.* [ירושת ירא] v. 51<sup>19</sup>.

7 Through taking *ἔτη* with line *a*, a confusion has arisen in some MSS; *πρὸς τὰ ἔτη*, *εἰς τ. ἔ.* V. *annos ejus c. sqq.*

*ἔως ἡμέρας* [כמו] i.e. בָּם. Cf. 58<sup>8</sup> *ἔως οὖν ἀσθενήσουσιν* *תְּמִילִי* | *כִּי תָגַמֵּל* 142<sup>8</sup> *ἔως οὖν ἀνταποδῷς* | Isai. 8<sup>23</sup> *ἔως καιροῦ* *כְּעַתָּה*; and 94<sup>15</sup>. 'At the time of, when, must in these cases have been interpreted from the context as = *until*.' *D.*

8 + *αὐτοῦ*.

*τις* [מְנֻ] Aramaic. | *ἐκζητήσει* [ינצְרָהוּ] v. 12<sup>8</sup>. *αὐτῶν* perhaps originally *αὐτόν* = יְהָ: in the effort after sense first written -*ῶν* (BR), and then omitted (the other MSS).

9 *ἡμέραν* *ἔξι* *ἡμέρας* *יום יומ* [יְהָוָה] Gen. 39<sup>10</sup>: cf. Lev. 25<sup>53</sup> *ἐνιαυτὸς* (*al.* -*ὸν*) *ἔξι* *ἐνιαυτοῦ* *בְשָׁנָה*.

**LXII 1** *Ιδιθούν* [ידותהוּ] | 2 *ὑποταγήσεται* [דָוִתָה] v. 4<sup>5</sup>.

3 *ἐπὶ πλεῖστον* [רְבָה] cf. 51<sup>4</sup>.

4 *ἐπιτίθεσθε* *תְּהִוָתָה*. | *φονεύετε* [תְּרִצָחָג] i.e. *תְּרִצָחָג*.

**LXII 4 πάντες** **בָּלָם** Rom. *universos*, Mil. *omnes vos*, V. *universi vos*.

ως τούχῳ **בְּכִיר**] either dat. of instrument, or ως with constr. of ὅμοίως. | φραγμῷ] = *maceriae* (V.) 89<sup>41</sup>. Le Blanc explains the dat. either as a sort of apposition to *in hominem*, or understanding *incubitis*: so the Douay “as if you were thrusting down.”

ἀσμένῳ **הַדְחֹוִיה**] From absence of art. LXX probably read the ה with the former word בְּגַרְהָה ד'. For the rendering cf. 36<sup>13</sup>.

**5 τὴν τιμὴν μου**] i.e. **מִשְׁאָתִי**, taking מ' as = **שָׁאת**. PsR. *honorēm meum*, V. *pretium meum*. | **ἱδραμον**] i.e. **יְצָבָר**. Cf. 50<sup>18</sup>.

ἐν δύψει **כָּוב**] Gk. crpt. for ἐν ψεύδει. ‘So already Eusebius in Com. thinks σφάλμα τι γραφικὸν συνέβη for ψεύδει.’ D. Or from combined error of eye and ear for בְּצָמָא.

V. in *pretium* and *cucurri* (cf. 59<sup>5</sup>) takes alternative renderings of Gk. not coinciding with the Hebr.

**9 πάσα συναγωγή** **בְּכָל־עַרְתָּה**] i.e. **בְּכָל־עַרְתָּה**. For ב v. 17<sup>9</sup>.

If ἐκχέετε is present cf. for non-contracted form 28<sup>2</sup>; in short stems the pres. imper. is sts. used as = aorist, cf. Judges 6<sup>20</sup> ἐκχεε. Or it may be aor. (§T have ἐκχέατε). The change of α to ε does occur (‘In der Sprache Aegyptens nicht gerade selten.’ Thumb, p. 66).

**10 τὸν ἀδικῆσαι**] i.e. **לְעָלֹת** from **שׁוֹלֵה** Bä., 58<sup>3</sup> 64<sup>7</sup>.  
ἐκ ματαιότητος **לְמַהְבֵּל**.

**11 ἐπιποθεύετε** **תְּהִבְלָוּ**] conject. from the parallel, Bä.

ῥέη **78<sup>20</sup> 105<sup>41</sup> Lev. 15<sup>25</sup>** i.e. **יְנוּב** = **יְנוּב** **πληγָּתָה** θυνθήσονται, a plain unfigurative rendering which would have suited LXX here had they read as MT.

**LXIII 1 Ἰδουμαίας** **יְהוּדָה**] §T Apolin. *Iouδaías*. As least familiar *Ιδουμ.* might have seemed original; but cf. Isai. 44<sup>26</sup> B (which may indicate the same district as the Hebr.).

**2 אַתָּה**] taken to emphasise the suffix of the next word; the emphasis is rendered by placing πρὸς σὲ before verb, v. 9<sup>7</sup>.

**ποσαπλῶς**] (here only) i.e. **בְּמַהְ**, = 35<sup>17</sup> πότε, 78<sup>40</sup> ποσάκις.

**LXIII 3** ῥφθην σοι [חִזִּיתְךָ] The voice altered; from the idea of reverence and the example of Exod. 24<sup>11</sup> καὶ ῥφθησαν ἐν τόπῳ τοῦ θεοῦ.

**4** ζωάς [חַיִם] Plur. ἀπ. λεγ. in the Bible; perhaps for an intensive effect. Cf. 18<sup>12</sup>.

**6** καὶ χεὶλη ἀγαλλιάσεως αἰνέστει τὸ ὄνομά σου [וְשִׁפְתִּי ר' יְהִלְלֶה-פִּי] As it stands χ. is of course subject and ὄν. accus.; but originally χεὶλη = Hebr. accus. (v. 12<sup>3</sup>), generally in this case rendered by dat. Horol. χεὶλει.

ὄνομα σου crpt. of στόμα μου which is read by many MSS and by the Ch. Texts; the pronoun accommodated. PsR. *labia exultationis laudabunt nomen tuum*, V. *labiis exultationis laudabit os meum*.

**7** ἐν τῷ ὅρθρῳ | μου 2<sup>0</sup>] B only.

**10** εἰς μάτην לְשׁוֹאָה] i.e. לְשׁוֹא.

**11** παραδοθήσονται] יגירחו to suit context: the same is rendered ἐκλινεν in 75<sup>9</sup>. The niphal in 77<sup>3</sup> is read otherwise.

μερίδες] i.e. מִנְתָּה (plur. constr. of מִנְתָּה)\*.

**LXIV 2** + πρὸς σέ] not § Latt.

**3** The verse is omitted by B p.m. only.

συστροφῆς σωδ] συστρ. Judges 14<sup>8</sup> a swarm of bees; generally a gathering for a bad or questionable purpose. ἡ ὄμονοια καὶ ἡ ἐπὶ κακῷ συμφωνία. Suidas. 2 K. 15<sup>15</sup>, 1 M. 14<sup>44</sup> (neutral), Acts 19<sup>40</sup> (simly. the verb 2 Sam. 15<sup>31</sup>, 2 K. 9<sup>14</sup> 15<sup>15</sup>). Another use is given by Hesych. λαίλαψ = ἀνέμου συστροφὴ μετὰ ὑετοῦ; so Hos. 4<sup>19</sup>, Sir. 43<sup>17</sup> συστροφὴ πνεύματος (Hos. 13<sup>11</sup>).

**5** ἔξαπινα κατατοξεύσουσιν αὐτόν] פָתָם יְרֵהו In v 8 both words are differently rendered.

**7** ἔξελιπον] חִמְנָנו as = פָטוּ. נ is occasionally neglected in such terminations. The translator may have thought it capable of insertion 10<sup>8</sup> 22<sup>22</sup> 47<sup>5</sup> 77<sup>7</sup> 118<sup>13</sup> 119<sup>51</sup>.

ἔξερευνῶντες ἔξερευνήσει] חִחְפָש מְחַפֵּש i.e. שְׁפָשָׁם חִחְפָש.

προσελεύσεται] i.e. יְקַרְבָּן.

\* The plural of מִנְתָּה would be מִנְתִּית or, D.

**LXIV 7** καὶ καρδία βαθεῖα] a mechanical rendering. Latt. *ad cor altum.*

**8** καὶ ὑψωθήσεται] i.e. **וְיַעֲמִידֵם**. | **νηπίων**] i.e. **פְּתַחַם**. Cf. 116<sup>6</sup>.

**9** καὶ ἔξουθένησαν αὐτόν **עַלְמָו**] **וַיַּכְשִׁילֵהוּ** B p.m. only, with Rom. *pro nihilo habuerunt contra eos.* The rest ἔξησθένησαν. Mil. V. *infirmatæ sunt contra eos*, and Apolin. Ἡπεδαναῖς γλώσσησιν (*debilibus linguis*). **וְהַצּוּבָה**. Gk. crpt. for ἔξησθ. v. 27<sup>2</sup> 7<sup>6</sup>; and for ἀσθενεῖν transitive cf. Mal. 2<sup>8</sup> (Bä.).

עלְמָו om. by B, acc. to LXX practice (31<sup>22</sup>) involving here perhaps a loose treatment of number (**מוֹ**, **הַו**, **הַ-**).

**ἴταράχθησαν** **וְיַחַנְדְּדוּ**.

**LXV 1** V. adds “Aggæi, Ieremiæ et Ezechiel populo transmigrationis quando incipiebat proficiſci.” So Apolin. Jerome (instead of **שִׁיר**) “de profectiōne.” Bä. suggests a confusion of **שִׁיר** with the Aramaic **שְׂרוֹאָה** a caravan.

**2 πρέπει** **דְּמִיה**] Prob. referring to root = ὁμοιοῦσθαι, and accommodating sense.

+ ἐν Ἰερουσαλήμ. Some mss, Latt. PB.

**3 εἰσάκουστον**] i.e. **עַמְשָׁבֵךְ**. | **μον** supplied or read **חַפְלָתָה**.

**4 ἀνόμων** **עֲוֹנָתָה**] ? Gk. crpt. for ἀνομιῶν, Latt. *iniquorum.*

**ὑπερηδυνάμωσαν**] cf. *παρηνόμονν* 119<sup>51</sup>.

**ἡμᾶς** **מֵנִי**] i.e. **מִמְנָנוּ** or treating number loosely.

**τὰς ἀστεβέλας** **ἡμῶν** **σὺ** **ἰλάσῃ**] the classical use of **ἰλάσκω** is trans. to *propitiate a person*, the LXX use generally intrans., both mid. and passive, *propitius esse vel fieri* with dat. of person favoured. In the Pss. (all = **בְּפָרָה**) it has dat. of offence forgiven 25<sup>11</sup> (**ל**) | 78<sup>38</sup> (no Hebr. prep.) | 79<sup>9</sup> (**עַל**). Here acc. of offence, as Hebr. 2<sup>17</sup> and (with ἔξιλ.) Sir. 28<sup>5</sup>, Dan. 9<sup>24</sup>; in these three the subject being the mediator. Where the offended, i.e. God, is the subject it is passive in N.T. Luke 18<sup>13</sup>.

**5 ἄγιος**] i.e. **שְׁדַךְ**.

**6 θαυμαστός** **נוֹרָאָה**] in loose apposition, 45<sup>5</sup> 68<sup>36</sup>, Exod. 34<sup>10</sup>. Usu. **נְ=φּוֹבְרֹסְ**.

καὶ τῶν ἐν θαλάσσῃ μακράν **וְיַמִּים** **רַחֲקִים**] om. B. Possibly **τῶν** is a subsequent addition. Latt. *et in mari longe.*

**LXV 8** συνταράσσων [מִשְׁבִּיחַ] “Dan. 5<sup>29</sup> συνταράσσειν שׁבֵּשׁ” Bā. Rendered correctly 89<sup>10</sup> καταπραύνεις.

τὸ δέωρ [שָׁאוֹן] B only. The rest κύτος, an inexact paraphr. Κύτος is not the swelling (*κύματα* collectively) but the *volume* or extent of the sea. In Dan. Ο 4<sup>8</sup> it paraphrases תַּחַז aspectus, i.e. the volume, or spread of the tree. “Schol. ad [Ps. 65<sup>8</sup>] κύτος interpretatur κοίλωμα, πλάτος ἢ βάθος. Suidas ὅγκος [bulk], χώρημα [capacity].” Biel. PsR. *fundum*, V. *profundum*.

After αὐτῆς some MSS with Horol. and PsR. add τίς ὑποστήσεται.

ταραχθήσονται] i.e. יִמְלֹא.

**9** ἐσπέρας] V. *Vespere*, perh. altern. spelling of *vesperae* (Mil.); but Rom. *vesperī* looks like a mechanical rendering of ἐσπέρας.

**10** ἐπλήθυνας] i.e. רְבַת or Hebraic paraphr.

ἡ ἐποιμασία σου] i.e. בְּכִינָה : σου supplied, cf. 10<sup>17</sup>.

**11** πλήθυνον τὰ γενήματα αὐτῆς νόρον] Perhaps the translators gave it up and provided a suitable substitute.

γενήματα. So the Uncials. Very common in LXX for the produce of land: also in Polybius, Lk. 12<sup>18</sup>, 2 Cor. 9<sup>10</sup>, in the Synoptists (γεν. τῆς ἀμπέλου), and in Egyptian papyri c. 230 B.C. Never νν in papyri; they fluctuate between ν and νν in those forms which otherwise are common to γύνομαι and γεννάω (Deissmann). Cf. 45<sup>17</sup> 87<sup>4,5</sup> 90<sup>2</sup>, and the spellings of Α, ἀμαρτάννειν 39<sup>2</sup>, ἀνεπισταννομένους 44<sup>6</sup>.

εὐφρανθήσεται תְּמוּנָה.

ἀνατέλλουσα] i.e. צָמַח Bā. The root is freq. with vegetable reference, as Gen. 3<sup>18</sup> חַמֵּת פְּתַח ; Jerem. 23<sup>5</sup>, Ezek. 16<sup>7</sup>, Zech. 3<sup>8</sup> חַמֵּת etc., Ps. 72<sup>7</sup> 92<sup>8</sup> פְּרַח.

**12** τὸν στέφανον] i.e. תְּמַפְּשַׁע, not wanted as a verb, τְּבַ' being brought into this verse.

καὶ τὰ πεδία σου יְמַעֲלֵי.

πλησθήσονται גְּרַעֲפָו.

**13** πιανθήσεται יְרַעֲפָו.

**LXV 13** ἡρη ἡναοτα] Gk. crpt. of ὥραια written *ορεα*, ' being regarded as fem. plur. of **הָרָה**, v. 23<sup>2</sup>, Job 18<sup>15</sup>, Joel 1<sup>19,20</sup>. V. *speciosa* (v. Isai. 27<sup>10</sup>). Another crpt. is ὥρια, whence PsR. *fines*.

*Vv* 11—13 are to some extent re-written by LXX in the spirit of the original, details not being clear to them.

**LXVI 1** + ἀναστάσεως] For the genit. v. 29<sup>1</sup>. Bä. explains ἀν. by *v 9 τοῦ θεμένου τὴν ψυχήν μου εἰς ζωήν*, which seems not enough to give a character to the whole Ps. Ἀναστῆναι and cogns. very often = **קָם** Gen. 7<sup>4,23</sup>, Exod. 26<sup>30</sup>, Ps. 78<sup>5,6</sup> etc. Can ἀναστ. here = **תְּקֻוָּה** misread for **תְּרוּמָה**, i.e. a Psalm at the setting apart of victims, *vv* 13—15? But **תְּרִ** might not exactly fit in here; v. Hastings, DB. s.v. *Offer.* | **Θεῷ**] Horol. **κυρίῳ**.

**2** כבָּר 1<sup>0</sup>] om. unless δὴ takes its place.

δόξαν αἰνέστε] cf. 29<sup>2</sup>.

**3** ψεύσονταί σε] 'Dt. 33<sup>29</sup>, Job 6<sup>10</sup> 8<sup>18</sup>, Isai. 57<sup>11</sup>, Acts 5<sup>3</sup>; usu. dat. Ps. 18<sup>45</sup> 81<sup>16</sup> *al.* Acts 5<sup>4</sup>.' *D.*

**4** + ὕψιστε ad fin. Some MSS with Horol. PsR.

**5** + τέκνα, v. 34<sup>12</sup>. | **φοβερός**] ref. to θεοῦ v. 42<sup>6</sup> 6<sup>1</sup>.

ἐν βουλαῖς **פְּלִילָע**.

**6** ὁ μεταστρέφων] i.e. **הַקְרֵב**.

**7** ἐν τῇ δυναστίᾳ τοῦ αἰώνος αὐτοῦ **עֲלֹם** [בְּגִבְרָהּוּ עַלְםָ] αὐτοῦ misplaced. There is some confusion in MSS; originally ἐν τ. δ. αὐτοῦ τ. *al.* "who ruleth eternity in his power." V. *in eternum*.

οἱ παραπικραίνοντες **הַסּוּרִים**] cf. 68<sup>7</sup> 5<sup>11</sup>. | **ἐν έαυτοῖς** **לְמוֹ**.

**8** ἀκουτίσασθε **הַשְׁמִיעוּ**] *al.* Horol. **-ατε.** PsR. Missal *obaudite*, V. *auditam facite*.

**9** μου **נו** (bis)] i.e. **נִי**.

**10** ἐνώπιον **הַμָּאָן** [בְּמַתְנִינוּ] *al.* with Horol. **ἐπὶ τὸν νῶτον** **הַμָּאָן**.

**12** ἀνθρώπους **אָנוֹשׁ** [אָנוֹשׁ] Rom. *hominem*, Mil. V. Jer. *homines*.

**εἰς ἀναψυχήν** [לְרוֹחָה] i.e. **לְרוֹחָה**. Bä. comparing 1 Sam. 16<sup>28</sup> (**ἀνέψυχεν** = **לְרוֹחָה**) and Exod. 8<sup>15(11)</sup>.

**14** διέσπειλεν **פָּצָז**] **διαστ.** *to set forth clearly*: cf. for **בְּטָא**

Lev. 5<sup>4</sup>, Ps. 106<sup>33</sup>, and διαστολὴ Num. 30<sup>7</sup>. Also for other words Gen. 30<sup>28</sup>, Lev. 22<sup>21</sup>. *D.*

**LXVI 15 μεμναλωμένα מְחִים.**

+ καὶ. PsR. *cum incenso et arietibus*, V. *c. inc. arietum*.

**ποιήσω הָשָׁעָנָה**] Hebraism of translation, or mechanical rendering; cf. Exod. 29<sup>36, 39</sup> etc.; i.e. ποιεῖν follows הָשָׁעָנָה in these passages in taking a special sacrificial meaning; a fact which Prof. T. K. Abbott (in his pamphlet *Τοῦτο Ποιεῖτε*) strangely denies. Some MSS ἀνοίσω, Latt. *offeram.* | + σου 2<sup>0</sup>.

**16 τὸν κύριον יְהוָה**] τ. θεόν *א.כ.א.* Horol. Latt.

**17 καὶ ὑψώσα**] equiv. of pass. *ὑρόμεμ* וְרָם. | ὑπὸ τὴν γλ.] ὑπὸ of rest with acc. 10<sup>7</sup> 18<sup>10</sup> 91<sup>4</sup> 140<sup>4</sup> and elsewhere, e.g. 1 K. 13<sup>4</sup> ὑπὸ δρῦν. With acc. also Ps. 18<sup>39, 48</sup> 47<sup>4</sup> 106<sup>42</sup> 144<sup>2</sup>. For ὑπὸ with gen. v. 2<sup>6</sup>. † in Pss.

**19 διὰ τοῦτο אֶתְכֶן**] i.e. בְּלֵךְ, v. 31<sup>23</sup>. | + μου 1<sup>0</sup>.

**LXVII 1 τῷ Δαυεὶδ שִׁיר**] i.e. לְדוֹד.

**2** The renderings correspond with those in Num. 6<sup>24, 25</sup>; exc. that ἐπὶ here = בְּלֵךְ, in Num. אֶת יְהוָה here=οἰκτειρήσαι, in Num. εὐλογήσαι.

**LXVIII 2 ἀναστήτῳ יְקוּם**] Num. 10<sup>35</sup> ἐξεγέρθητι; otherwise the rendering is the same.

**3 ὡς ἐκλείπει כְּהַנְּדָר**.

**ἐκλιπέτωσαν**] i.e. Φτάνεται,—at least if one may suppose with Hitzig that the LXX understood the construction to be that of a personal plur. with fem. sing. vb. (Ges. § 145 k): otherwise, it will be a case of loose rendering.

+ οὔτως.

**4 + διάφαλμα** after εὐφρανθ. ? סְלֻוּ of v 5 misplaced.

**5 ἐπὶ δυσμῶν בְּעַרְבָּוֹת**] (cf. Isai. 51<sup>3</sup>). (*Riding*) on the *West* i.e. on the glory of the sunset, as V. *ascendit super occasum*. In this sense ἐπιβ. occurs with acc. 76<sup>7</sup>: generally with ἐπὶ and acc. Gen. 24<sup>61</sup>, Dt. 33<sup>26</sup>, 1 Sam. 25<sup>20</sup> 30<sup>17</sup>, Esth. 6<sup>8</sup>; with ἐπὶ and gen. Num. 22<sup>22</sup>, 2 Sam. 18<sup>9</sup>, Jer. 22<sup>4</sup>: with ἐπὶ and dat. Jer. 17<sup>25</sup>.

“‘Heavens’ is a Jewish interpretation of the word properly rendered ‘deserts’; ‘as it were upon an horse’ comes from Münster” (*Par. Psr.*), “qui orbibus celorum veluti equo insidet,” v.e. being obviously added to distinguish from sitting upon a throne.

**LXVIII 5** Κύριος בָּיה v. 17<sup>9</sup>. Delitzsch agrees with LXX.

ταραχθήσονται ἀπὸ πρ. αὐ.] doublet of preceding line (ἀγαλλ. ἐν. αὐ.), reading רְגֹזָה for רְגֹז (18<sup>8</sup>). Bä. refers to Dt. 2<sup>25</sup>.

7 μονοτρόπους [יְחִידִים] *The solitary.* ἀπ. λεγ. in LXX: used in the same sense Eur. *Andr.* 281. (?) Derived in LXX from the Alexandrian stage.

Perhaps from the Ps. and not from common use came its ecclesiastical application to monastic life. Otherwise both in general use and in interpreting this passage, the termination *-τρόπος* seems to have been more obviously taken, so as to make μονότρ. = either of *one kind, monotonous, or of one moral character, simple, consistent*, or sometimes there is an inclination to make it = μονότροφος from τρέφω.

Rom. Cyprian Aug. (so PB) *unanimes*, Mil. V. *unius moris*.

ἐν ἀνδρείᾳ [בְּכִישָׁרוֹת] ‘a slight paraphrase. *בָּשָׁר* is to be *skilful* or *successful* (late Hebr. and Aram.).’ D. Eccles. 2<sup>21</sup> 4<sup>4</sup> 5<sup>10</sup> = *בְּשָׁרָוּן* = ἀνδρείᾳ | Eccles. 10<sup>10</sup> = *τοῦ ἀνδρείου*.

όμοιως [אָ] v. 23<sup>6</sup> (*אָ* = ὡς). | παραπικραίνοντας = [סָוְרִים] 66<sup>7</sup>. | τ. *κατοικοῦντας* [שְׁכִינִים] i.e. *שְׁכִינִים*.

ἐν τάφοις [צְחִיכָה] Paraphr. Prof. Flinders Petrie has kindly supplied the following:—“Dwelling in the tombs would not be possible in the Delta; but there are plenty of rock-tombs at Alexandria, Ptolemaic and Roman. These however would hardly be empty in 200 B.C. The nearest rock-tombs in Egypt would be at Memphis. But I should rather think the reference to be good Syrian and not Egyptian in its source. Nothing is more likely for dwellings than the large rock-tombs about Jerusalem; and there seem such even far south of Hebron in the wilds which are parched and uninhabited.”

Rock-tombs are not in good soil but in bare rocky faces. It would not be likely that the rock-tombs as far up as Beni Hassan and the Thebaid would influence Alexandrian Jews. But probably Jerusalem and the ranges of tombs there would be familiar to all educated Jews. Of course all opened rock-tombs are used for robbers, and even for sheep-folds, as now daily are those near 'Absalom's tomb.'

**LXVIII 9 τοῦ Σινά] Gk. crpt. for τοῦτο Σ.**

**אֱלֹהִים]** om. with Latt. not Jer. Rom. *a facie Dei mons Sinai*, Mil. *a. f. D. qui est in S.*, V. *a. f. D. Sinai*, Jer. *a. f. tua Deus, hoc est in Sinai.*

**10 βροχή τοῦ οὐρανοῦ]** *γένεσις* <sup>32</sup>, Mt. 7<sup>25.27</sup>. Not found earlier.

**ἀφοριέις]** *תְּנִיקָה* Regular in Pentat. for *הַנִּיקָה* *wave* (as = *separate, consecrate*) and *ἀφόρισμα* = *תְּנִזֵּה*. Exod. 29<sup>24</sup>, Lev. 10<sup>14</sup>.

**11 τὰ ζῶά σου χαίρειν]** PB. *Thy congregation.* Altern. meaning, though different root. Cf. V. 31<sup>1</sup> 74<sup>19</sup>. Perhaps here PB. is now preferred, in the other two places LXX: cf. 2 Sam. 23<sup>11</sup>.

**κατοικοῦσιν]** i.e. *יִשְׁבּוּ*. V., PB. fut.

**12 τοῖς εὐαγγ. המברשות]** negl. gender.

**δυνάμεις צבאות.**

**13 ὁ βασιλεύς מלכי.**

**τοῦ ἀγαπητοῦ]** i.e. *יְדֵין* (Bä.). Cf. 60<sup>7</sup> 127<sup>2</sup>; 45<sup>1</sup>. PsR. (with אR<sup>a</sup>) *dilecti* (semel).

**ἀραιότητι νοτ** [as if from *נָאָה*]: v. 65<sup>13</sup>. The dat. is not suggested by the original. Perhaps = "distribute to the beautiful house." Cf. Judges 5<sup>30</sup>.

**διελέσθαι חקלק]** i.e. apply. *חַקְלָק*, the **ח** lost between **ח** and **ק**.

**14 ἀναμέσον τῶν κλήρων בֵּין שְׁפָתִים]** derived from Gen. 49<sup>14</sup>, where *אֶן. τ. κλ.* = *בֵּין* *הַמְשִׁפְתִּים*. Perhaps the translator there in similar perplexity identified it with the *מִשְׁפָט* of Dt. 18<sup>3</sup> (synon. with the *נְחָלָה* rendered *κλῆρος* in vv 1. 2), and understood "amid the portions of the tribes." In Judges 5<sup>16</sup> B's *διεγομίας* shows a reference to Gen. 49 (understood *בֵּין* *הַמִּשְׁפָט*)

as in A.V., cf. Ex. 23<sup>5</sup>) and A's transliteration *Μοσφαιθάμ* shows that the original was unknown. 'I should have thought κλ. was a guess *κατὰ σύνεσιν*.' *D.*

**LXVIII 14 περιτηργυρωμέναι**] of overlaying with metal as *περιχαλκοῦν*, *περιχρυσοῦν*.

τὰ μετάφρενα αὐτῆς *אַבְרוֹתִיתִה* [91<sup>4</sup>, Dt. 32<sup>11</sup>. M. is variously defined as ὁ μεταξὺ τῶν ὄμων τόπος, τὸ ἀπ' αὐχένος ἔως ὁσφύος, τὰ νῶτα, ὅτι ἔξόπισθεν τῶν φρενῶν κεῖται. V. *Posteriora dorsi ejus*.

ἐν χλωρότητι χρυσίου *צְבִירָקְרָזָה*] (Num. 22<sup>4</sup> τὰ χλωρὰ = *ράκ*), Rom. (for ἐν χλ.) *In viriditate*, Mil. V. *in pallore* (cf. Catull. 64<sup>100</sup> *magis fulgore expalluit auri*), Jer. *In virore*, Psalt. Romanum (originally) *in specie*.

**15** ἐν τῷ διαστέλλειν *בְּפִרְשָׁה*] identifying with Gen. 25<sup>23</sup> 30<sup>40</sup>; "distribute His own captains in marshalling the host" or less probably "divide and scatter the enemy's." Apolin. renders, 'Αθανάτου πέμποντος ἑὸς βασιλῆας ἐπ' αὐτῷ.

τὸν ἐπουράνιον *שְׁמֵדִי*] cf. 91<sup>1</sup> שׁ = τοῦ θεοῦ τοῦ οὐρανοῦ. שׁ is not found elsewhere in Pss. V. for ἐν τῷ δ. *dum discernit*. The late use of *dum* = *quum*, kept now and then by V., is common in PsR. Cf. in the Funeral Responsory, DUM *veneris judicare*, DUM *discussio venerit*.

ἐπ' αὐτῆς *בְּכָה*] ἐπὶ "on Salmon" as a hill.

*χιονωθήσονται גַּתְשָׁלָג*] For the plur. cf. v 3. X. is ἀπ. λεγ. The Gk. interpreters take *brightness* as the point of the fig., λευκανθήσονται, λαμπρυνθήσονται. Suidas suggesting also ψυχρανθήσονται *frigefient*. On the analogy of *τυροῦν*, *χιονοῦν* would = *make into snow*: of *χρυσοῦν*, *μυελοῦν* it would = *make snowy*, cover with snow (or snow whiteness).

**16 δρός πνίον** *הַר בְּשָׁן*] v. 22<sup>13</sup>.

*τετυρωμένον* [גַּבְנִים] connecting with Aram. *גַּבְן* and *Heb.* *gebina* (Job 10<sup>10</sup>) *cheese*. (It has been suggested that the Tyropœon owes its name to a similar misunderstanding of *גַּיָּא בְּנָהָנָם*.)

*τετυρ.* in 119<sup>70</sup> = *in the pride of wealthy security*; cheese no longer liable to be spilt like milk; but here in a good sense.

**LXVIII 17** ὑπολαμβάνετε [תְּרַצְּדָה] *suspect*. This use has no parallel in LXX nor (apply.) classically (for the use in Xen. *Ages.*, v. L. & S., is different). Biel develops a sense from the use of ὑπολ. as = *rejoin*. “Contradicitis...Hoc sensu alias verbum occurrere nos docuit Suidas (ὑπολαβών, ὑπονοήσας ἡ ἀποκριθεὶς ἡ ἀντεπών· ἀντικρούσας). Versio igitur τῶν Ο' hic convenit cum illa Aquilæ εἰς τί ἐρίζετε;” Bp. Challoner annotating the Douay seemingly has an eye to the LXX; “Why suspect ye [V. *suspicamini*] curdled mountains [accus.]” (which he takes as *mountains enriched by God's grace*), “Why do ye suppose or imagine [LXX ὑπολαμβάνετε] there may be other such curdled mountains?... the mountain favoured...is but one.” (The words in [ ] are not the Bishop's.) ‘Perhaps *רְצָדָה* does mean to *lie in wait, watch enviously*, the LXX mean something of this sort by ὑπολ. *assume, suspect*.’ *D.* v. end of Ps. for a Table of the use of ὑπολ. in LXX. Perhaps the original Lat. rendered ὑπολ. mechanically *suscipitis*: hence PsR. to make sense *suscipitis\**, V. *accomm.* to Hebr. *suspicamini*, Jer. (with Aq.) *contentitis*.

**18** τὸ ἄρμα [רכב] Collective; rendered by sing. 2 K. 6<sup>14,15</sup> 10<sup>2</sup> (? Judg. 5<sup>28</sup> B, 2 K. 2<sup>12</sup> 5<sup>9</sup>), more often ἄρματα Exod. 14<sup>17,18,23</sup>, Judges 4<sup>7</sup>, 2 Sam. 1<sup>6</sup>, 1 K. 10<sup>29(26)</sup>.

εὐθηνούντων [נְשָׁנָנִים] i.e. v. 123<sup>4</sup> (Bä.). V. *lætantium*.

**19** καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνῶσαν. Κύριος ὁ θεὸς εὐλογητός (1<sup>0</sup>) [וְאַף סֹורִים לְשִׁבֵּן יְהָוָה] Perhaps “(receivedst gifts that in men) why even in the rebellious (for the nom. v. 42<sup>6</sup>) thou mightest dwell.” Rom. *etenim qui non credunt inhabitare. Dominus Deus benedictus* (1<sup>0</sup>). Mil. V. *etenim non credentes inhabitare* (V. *hab.*) *Dominum Deum*.

**20** Κύριος ὁ θεὸς from v 19; εὐλογητὸς 2<sup>0</sup> supplied.

\* *Suscipio, suspicio* with derivatives are liable to confusion not only by copyists. The Lat. translator of Iren. *Contr. Hær.* evidently intending to be literal renders ὑπόληψις by *suspicio* III v. 1. 2 (Deane).

**LXVIII 20** ἡμέραν καθ' ἡμέραν] cf. 61<sup>9</sup>. PsR. *Benedictus Dominus de die in diem*, V. *Ben. Dominus die quotidie*.

καὶ κατευδώσει ἡμῖν] יְעַמְּסִילָנוּ read as = וַיְמַצְלַחַנוּ (a foreign ear getting over the difficulty by playing fast and loose with gutturals and sibilants): κατευδ. for צָלָח, Kal 45<sup>5</sup>, Hiph. 37<sup>7</sup>. For dat. of pron. = suffix cf. 2 Chr. 26<sup>5</sup> καὶ εὐόδωσεν αὐτῷ Κύριος חַצְלִיחוּ הָאָלֶה.

ό θεός τῶν σωτηρίων ἡμῶν נָשָׁעַתָּנוּ הָאָלֶה.

**21** κυρίου 2<sup>o</sup> om. with Rom.; not Mil. V.

διέξεδοι] v. 1<sup>3</sup>.

**22** κορυφήν] v. 7<sup>17</sup>.

πληγμελείας] (from πληγμελής out of tune); usu. for אָשָׁם, Lev. 5<sup>15, 16</sup>; but also for synomyms. Perhaps chosen as a milder word than ἀμαρτία.

**23** ἐν βυθοῖς בְּ[מִמְצָלוֹת] for מִמְצָלָה.

**24** βαφῇ χαμά] V., PB.; i.e. prob. תְּרֵחָץ 58<sup>11</sup>.

παρ' αὐτοῦ כְּנָהָבוֹ] V., PB., AV.

**25** ἐθεωρήθησαν αἱ π. הַלְּרָאוּ הַלְּרָאוּ] equivalent, or (Bä.) רָאוּ. PsR. *visi sunt gressus tui*, V. *viderunt ingressus tuos*.

**26** ἀρχοντες] i.e. שָׁרִים, cf. 87<sup>6</sup>.  
ἐχόμενοι ἀχρ] as often: 94<sup>15</sup>, Gen. 41<sup>23</sup>, 2 Sam. 21<sup>1</sup>.

νεανίδων] PsR. *juvenum*, V. *juvencularum*.

**28** νεώτερος צָעִיר] 119<sup>141</sup>.

ἐν ἐκστάσει] i.e. רַדְם (ἐκστ. = תְּרֵדָה Gen. 2<sup>21</sup> 15<sup>12</sup>); cf. Hos. 5<sup>8</sup> ἐξέστη B = אַחֲרֵיךְ בָּרֶךְ (חַדֵּד Exod. 19<sup>18</sup>). PsR. *ibi B. adolescentior in pavore*, V. *ibi B. adolescentulus in mentis excessu*. Cf. 31<sup>23</sup>.

רְקִמָה = ἥγεμόνες αὐτῶν רְגִמָתָם] Bä. refers to Ezek. 17<sup>3</sup> where רְקִמָה = ἥγημα, but apply. (Biel) in sense of *consilium, voluntas*. Was ከግ. suggested by *Reges* or *Reguli*, known as a foreign word for chieftains?

**29** ἔντειλαι ὁ Θεός צָוָה אֱלֹהִים נָזָה אֱלֹהִים, the suffix omitted to assimil. to next line.

**30** σοι οἴσουσι] cf. Mt. 17<sup>17</sup> φέρετέ μοι αὐτόν (|| Mk πρὸς μέ).

**LXVIII** 31 ἡ συναγωγή] in apposition to *θηρίοις* or continuing its construction, v. 42<sup>6</sup>.

מַתְרֵפֶם מִתְרֵפֶם מִתְרֵפֶם מִתְרֵפֶם מִתְרֵפֶם מִתְרֵפֶם  
τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρῷ [ברצוי בסוף]  
i.e. בְּגָדָר אַרְוֹף קְסֻף Bā.

τοῦ μὴ = כִּי, v. Ps. 8, add. note. Cf. Gen. 20<sup>6</sup>, Ruth 1<sup>12</sup> etc.  
διασκόρπισον] i.e. בְּגָדָר.

32 πρέσβεις חֶשְׁמָגִים.

προφθάσει ζήρι] πρ. elsewhere either absolute, as v 26; or with infin. Jon. 4<sup>2</sup>; or with acc. of person preceded 1 Sam. 20<sup>25</sup>; v. Ps. 95<sup>2</sup>. Here it is either causative “shall make her hand go quickly”; or absol. with χεῖρα as adverbial accus. cf. 63<sup>6</sup>.

34 + ψάλατε τῷ θεῷ. | τὸν οὐρ. τοῦ οὐρ. v. 2<sup>4</sup>.

κατὰ ἀνατολάς] through the *region of the East*: not necessarily towards the East, Lev. 16<sup>14</sup>. V. *Ad Orientem*.

τοῦ οὐρ. κ. ἀν. שְׁמֵי קָדֵם.

35 δόξαν עַל] v. 8<sup>3</sup>.

36 θαυμαστός] נוֹרָא v. 65<sup>6</sup>.

ἐν τοῖς ὁσίοις αὐτοῦ מִמְקָדֵשׁ] *al.* (with Horol.) ἀγίοις. Usu.  
δσ. = מִסְדֵּר; ἀγ. = קָדוֹשׁ.

+ αὐτοῦ 2<sup>0</sup>.

### ADDITIONAL NOTE ON ὑπολαμβάνειν IN LXX.

#### I. Outside the Pss.

(A) Where there is a clear original it is always ענה; and ὑπολ. = *rejoin*, i.e. answer bringing in a new consideration; often at the beginning of speeches in Job as 4<sup>1</sup> 37<sup>6</sup>: also Dan. O 3<sup>9</sup>, cf. 4 M. 8<sup>13</sup>, Lk. 10<sup>30</sup>.

(B) Where no corresponding Hebr. or Aram., ὑπολ. means

(1) *suppose*; with ὅτι Job 25<sup>3</sup>, Lk. 7<sup>43</sup>; obj. clause 1 Esdr. 2<sup>20</sup>, Job 20<sup>2</sup> (changed reading), 2 M. 6<sup>24</sup> and (virtually) Wisd. 17<sup>2</sup>; two acc. (to suppose *a thing* to be *so and so*), Wisd. 12<sup>24</sup> [13<sup>3</sup>], 2 M. 12<sup>12</sup>; parenthetical with ως 2 M. 6<sup>29</sup> (confusion), 4 M. 5<sup>18</sup>, Acts 2<sup>15</sup>.

(2) suppose with regard to the future, *anticipate, expect*.

<sup>2</sup> Chr. 25<sup>8</sup>, 1 M. 1<sup>16</sup> (aor. inf.); 3 M. 3<sup>11</sup> (pres. inf.); 3 M. 3<sup>8</sup>, Esth. 8<sup>12</sup> (16<sup>4</sup> E) fut. inf.; Tob. 6<sup>18</sup> (*ὅτι* with fut. ind.), Jerem. 37 (44)<sup>9</sup> (*λέγοντες* and direct clause).

(3) *think, conceive, with simple object.* Dan. O 2<sup>13</sup>  $\ddot{\alpha}$   $\dot{\nu}\pi\acute{\epsilon}\lambda\alpha\beta\epsilon\tau\dot{\eta}\; \kappa\alpha\dot{d}\alpha\sigma\omega$  paraphr. of **לְבָבֶךָ**.

II. In the Pss. there is always a distinct original; but the meaning is often difficult.

(1) In three cases with accus. object the orig. is referred to **πιθῆ** imagine, 17<sup>2</sup> *ὑπέλαβόν με ὡσεὶ λέων ἔτοιμος εἰς θήραν* “They thought of me as a lion (thinks of its prey)” | 50<sup>21</sup> *ὑπέλαβες ἀνομίαν* (as Dan. 2<sup>20</sup>) “Thou thoughtest wickedness” | 48<sup>10</sup> *ὑπελάβομεν τὸ ἔλεός σου* “We thought of thy mercy” or (with fut. reference as above) “We expected.”

(2)  $\nu\pi\epsilon\lambda.$  = **וְאַחֲשָׁבָה** 73<sup>16</sup>, absolute. “I meditated in order that I might know\*.”

(3)  $\text{לִיתְנִי}$   $30^2$  nearer the literal meaning, as Acts 19.

V. renders fairly  $50^{21} 73^{16}$  *existimo*: [ $68^{17}$  *suspicio*]:  $30^1$  *suspicio*. But mechanically, and differing practically from the Gk.,  $17^{12} 48^{10}$  *suspicio*.

LXIX 2 + μον V., PB., AV. | 3 ἐνεπάγην טבעתה v. 38<sup>3</sup>.

3 **λαντ**] (otherwise *λαγν*, *λαγν*) esp. of sediment, mud under water.

ὑπόστασις מעמד] footing under the surface, V. *substantia*: see on 39<sup>6</sup>.

τῆς θαλάσσης מים i.e. ים; or perhaps simply paraphr.

καταγίς .תַּלְשָׁ] so v 16. Perh. not known (Judg. 12<sup>6</sup>= στάχυς, but Isai. 27<sup>12</sup> διώρυξ). | κατεπόντισε ἥτσι.

4 ἐβραγχίασε נחר] from *βράγχος* a sore throat.

ἀπὸ τοῦ ἐγγίζειν B] Gk. crpt. for ἐλπίζειν i.e. מִיחָל. Latt. dum spero. | ἀπὸ = in consequence of, as Lk. 22<sup>45</sup>.

[מצמיהו איבי שקר 5 οἱ ἔχθροι μοι οἱ ἐκδιώκοντές με ἀδίκως]

\* Cf. Symmachus' periphrasis (B.ä.) of 78<sup>36</sup> καὶ ὡς παραλογιζόμενοι αὐτὸν ὑπελάμβανον ἐν τῇ καρδίᾳ αὐτῶν.

The order changed to avoid adverb with noun. Latt. as MT.; but Rom. (1687, not the Breviary 1593) takes *injuste* c. sqq.

**LXIX 5** ἀποτιννύω = class. ἀποτίνω.

7 אָרְנִי] om.

ἐντραπείησαν] *Be put out of countenance*, a late development of the classical “respect, reverence,” freq. in LXX. So N.T. 1 Cor. 4<sup>14</sup> (act. ἐντρέπων), 2 Thess. 3<sup>14</sup>, Tit. 2<sup>8</sup> (2 aor. p.): and ἐντροπή 1 Cor. 6<sup>5</sup> 15<sup>34</sup>. Ἐντρέπομαι with acc. “to reverence” Mt. 21<sup>37</sup> (and parallels), Lk. 18<sup>2.4</sup>, Heb. 12<sup>9</sup>.

10 καταφάγεται] *al.* κατέφαγε with Horol. Latt. Alford, reading (with WH) καταφάγεται in Jn. 2<sup>17</sup>, notes, perhaps correctly, on the TR. κατέφαγε, “conformation to LXX.” The ms readings are however noticeable, as given in Swete and Alford. In the Ps. καταφάγεται B<sup>א</sup>; κατέφαγε(ν) B<sup>ב</sup> R<sup>כ.א.</sup> R. In St John καταφάγεται “ABP<sup>א</sup> rel [a large number of uncials] copt Heracl Naz Cyr”; κατέφαγε “69 latt syrr Epiph<sup>2</sup> Hil.”

11 καὶ συνέκαμψα] Gk. crpt. for συνεκάλυψα = ואכשה (Bā.), Latt. *operui*.

Συγκαμ. recurs v 24 (המעך) and Judges Θ 5<sup>27</sup> (כרע). There is the same alternation of Gk. reading in 2 Kings 4<sup>35</sup> for ינחר.

14 τῇ προσευχῇ μου תפלתי.

15 συσχέτω...τὸ στόμα] so Isai. 52<sup>15</sup>, cf. Dt. 11<sup>7</sup>, 2 Chr. 7<sup>13</sup>, 1 K. 8<sup>35</sup>, Acts 7<sup>27</sup>. More often with acc. of pers. or thing confined 1 Sam. 23<sup>8</sup>, Lk. 19<sup>43</sup>.

18 מיעבדך פ' וואל תס'] om. by B alone.

20 + γὰρ.

21 προσεδόκησεν] i.e. שָׁבֵרָה, neglecting gender.

ἡ ψυχή μου לְבִי] as sts. cf. 2 K. 6<sup>11</sup>.

καὶ ταλαιπωρίαν] making אָנוֹשָׁה a subst.

συλλυπούμενον] לְנוֹד Mk. 3<sup>5</sup>.

22 καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν] [ויתנו בברותי ראש cf. Jerem. 11<sup>19</sup>.

χολή שָׁאש] Dt. 29<sup>18</sup> 32<sup>32</sup>. For any bitter liquid, as for various sweets.

**LXIX 22** εἰς τὴν δέψαν] *when I was thirsty*, cf. 42<sup>8</sup>.

**23** καὶ εἰς ἀνταπόδοσιν] i.e. וְלֹא־לֹא בָּאָם supplying *καὶ*, and taking all the *ל* as coordinate.

**24** νῶτον [מַתָּנִי] 66<sup>11</sup>.

**26** ἡ ἔπαυλις αὐ. [טִירָתָם] Num. 31<sup>10</sup>. Ἐπ. Suidas defines as οἰκία ἐν ᾧ τὴν αὐλίν (stabulum vel cubile) ποιοῦνται (144<sup>14</sup> = בָּחָב).

**27** τῶν τραυμάτων μου ḥallî' [חַלְלִיךְ] paraphr. or guess.

προσέθηκαν [יִסְפְּרוּ] i.e. יִסְפְּרֹו.

**30** + τοῦ προσώπου, and om. אלְהִים after the MT. not LXX of 42<sup>6</sup>. Rom. *salus vultus tui*, Mil. V. *salus tua Deus*.

**31** ἐν αἰνέσει [בְּתוֹדָה] v. 50<sup>14</sup>.

μετ' ὠδῆς [בְּשִׁיר] *Singing withal*, or (instrumental) *with a song*, cf. 21<sup>7</sup>.

**32** μόσχον νέον שׂור פר.

**33** ἐκζητήσατε] i.e. דָּרְשׁוּ, so V., PB.; cf. 22<sup>27</sup>.

καὶ ζήσεσθε [זָהָי לְבָבְכֶם] Some MSS (with Horol. Latt. PB.) ζήσεται ἡ ψυχὴ ὑμῶν (from Is. 55<sup>3</sup>).

**34** εἰσήκουσεν] i.e. עָמַשׁ. | ἔξουδένωσεν] Mil. *annullavit*.

**36** οἰκοδομηθήσονται αἱ πόλεις יְבָנָה עֲרֵי.

**LXX I. 2** εἰς τὸ σῶσαι με Κύριον יְהֹצִילָנִי] placed a word too soon, and taken with *v. 1*. Some MSS with Ch. Texts after προσχές insert Κύριε, εἰς τὸ βοηθῆσαι μοι σπεῦσον.

**4** παραντίκα αἰσχυνόμενοι על עקב בשתם] cf. 40<sup>16</sup> (where עַל=παραχρῆμα). V. *statim*, PB. *for their reward soon* (doublet).

+ μοι V., PB. | **6** βοήθησον הַוְשָׁק.

**LXXI I** + τῷ Δανειδ ὑδῶν Ἰωναδὰβ καὶ τῶν πρώτων αἰχμαλισθέντων. Υἱῶν κ.τ.λ. will naturally indicate not authorship but the first coming of the Ps. into public and popular use from being a literary monument. Sons of Jon. are only known else as the Kenite tribe of Jer. 35. There seems nothing in the Ps. to suggest them. R reads Ἀμιναδάμ, a Levitical name, 1 Chron. 6<sup>22</sup> (7) 15<sup>10, 11</sup> (-δαβ); or of Judah Ex. 6<sup>23</sup>, Num. 1<sup>7</sup> (-δαβ, al. -δαμ).

**3** εἰς θέδων ὑπερασπιστὴν εἰς τόπον δχυρόν לְכֹור מְעֹז לְבֹיאת מִצּוּדֹת] צוית i.e. וְלֹא בָּאָם Bā.

**LXXI 4 ἀδικοῦντος** **חַמֵּס**] as connected with חַמֵּס.

**6 σκεπαστής** **וְנוּי**] Gk. crpt. for ἐκσπαστής. V. *protector*.

**8 δπως ὑμνήσω τὴν δόξαν σου**] expanding suffix of **תְּהִלָּתְךָ**. V., PB.

**9 γίρους**] as usu. for γήρως (which **ς** has here); a more familiar ending chosen, cf. 92<sup>15</sup>. But cf. also 62<sup>5</sup> R *κατηροῦντο* | 119<sup>182</sup> A *ἀγαπούντων* | 119<sup>166</sup> A *προσεδόκουν*; conversely 49<sup>8</sup> A *λυτρώται* for *λυτροῦται*.

**12 μακρύνης**] intrans. as 55<sup>8</sup>, Judges 18<sup>22</sup>: more often transit. 22<sup>20</sup> 40<sup>12</sup> 73<sup>27</sup> 129<sup>3</sup>, Eccles. 8<sup>13</sup>; passive 56<sup>1</sup> 120<sup>5</sup>, Eccles. 7<sup>24</sup>. PsR. *elonges*, V. *elongeris*. So *κατευθύνω* transit. 5<sup>9</sup> etc., intrans. 78<sup>8</sup>: *καταπραύνω* transit. 89<sup>10</sup>, intr. 83<sup>2</sup>.

**13 אלְהִי לְעֹזָתִי חֹשֶׁחַ**] om. B only.

**15 πραγματίας**] i.e. **סִפְרָה** as plur. of **סִפְרָה**; ‘but perhaps they read an abstract **סִפְרָות**.’ D.

Pr. (1 Kings 7<sup>32</sup> 9<sup>1,15</sup>, 1 Chr. 28<sup>21</sup>, 2 M. 2<sup>31</sup>) Gk. crpt. of *γραμματείας*. But Biel adduces passages from Polybius and Diod. Sic., in which, as in 2 M. *l.c.*, the meaning *historica tractatio* suits, and he would apply it here. PsR. *negotiationes*, V. *litteraturam*.

**17 θαυμάσια**] in neut. plur. always a subst., unless in Job 37<sup>5</sup>, Sir. 48<sup>14</sup>, and for **פָּלָל**; *θαυμάσιος* is rarely adjectival Judith 10<sup>14</sup>, Sir. 39<sup>20</sup>, 4 M. 7<sup>13</sup> 15<sup>4</sup>.

**18 καὶ νόμον** | **πρεσβείου** **שִׁבְתָּה**] πρ. here only of old age. In Gen. 43<sup>33</sup> τὰ *πρεσβεῖα* of the eldest brother's rights. | **πάση** **τῇ γενεᾷ τῇ ἐρχομένῃ** **לְדוֹר לְכָלִיּוֹת**.

**19 ἔως ὑψίστων** **עַד־מְרוּם**] So 92<sup>9</sup> (cf. PB. 56<sup>3</sup>).

*ὑψίστος* is used in two ways (i) Masc. sing. as epithet or title of God; regularly for **וְלֹא**, Dan. **אֲלֹהָי**. (ii) Neut. plur. with prepns. for *heaven*: of the literal sky Sir. 26<sup>16</sup> **ἥλιος ἀνατέλλων ἐν ὑψίστοις Κυρίου**; of God's habitation as Job 31<sup>2</sup> **ἐξ ὑψίστων**. | 16<sup>20</sup> ὁ δὲ συνίστωρ μου ἐν ὑψίστοις. Otherwise only Job 25<sup>2</sup> neut. sing., and Dan. O 7<sup>27</sup> *-στρφ f. l.* for *-στου*.

**18. 19 τὸν βραχ., τὴν δύν., τὴν δικ.**] objects of *ἀπαγγείλω*, as is **ἀ ἐποί. μεγαλ.**

**LXXI 20** בָּשָׁתְּ ۚ ۱º ἐπιστρέψας, ۲º πάλιν.

**21** τὴν δικαιοσύνην σου נְדָרְתִּי] PsR. *justitiam*. *Al.* μεγαλωσύνην, *V.* *magnificentiam*.

+ at end καὶ ἐκ τῶν ἀβ. παλ. ἀνή. με from *v* 20, with Mil. (not Rom. *V.*).

**22** ψαλμοῦ נְבָל] paraphr. Exc. in the titles ψ. is rather of music than words. Biel quotes Schol. on Aristoph. ψ. κυρίως ὁ τῆς κιθάρας ἥχος; but Cyril's Lex. λόγος μουσικὸς ὅταν εὐρύθμως κατὰ τοὺς ἀρμονικοὺς λόγους πρὸς τὸ ὄργανον κρούεται. Here more naturally of verbal action. Cf. 1 S. 16<sup>18</sup> εἰδότα τὸν ψ. (¶¶). Outside the titles it recurs in the Pss. only 81<sup>3</sup> 95<sup>2</sup> 147<sup>1</sup>, cf. Jdth 16<sup>2</sup>, Job 30<sup>31</sup>, Amos 5<sup>23</sup>. In these passages *music* is the most natural meaning, unless in 95<sup>2</sup> which will allow the rendering "In sacred tunes."

**23** ἀγαλλ.] PB. *will be fain*, i.e. *glad*. Limited use has practically changed the meaning of *fain*.

**LXXII 1** εἰς Σ. נְלָל] εἰς to distinguish from authorship.

**2** κρίνειν יְנִי. | 3 + σου.

**3** ἀναλαβέτω ονְשִׁי] v. 78<sup>70</sup>. The ἀνα- here = *up*, as often. (N.T. of the Ascension, cf. ἀνάγειν 2 K. 2<sup>1</sup>; προανατάσσειν 137<sup>6</sup>.)

ἐν δικαιοσύνῃ בְּצָדְקָה] taken with next verse. But some MSS δικαιοσύνην. So Mil. *V.* *Suscipient...colles justitiam*, Rom. (doublet)...*justitiam*. 4 *In sua justitia judicabit*. (Cf. 68<sup>20</sup> εὐλογ. repeated.)

**4** συκοφάντην רְשִׁי] The original of συκ. and cognates is always *רְשִׁי*, which is also rendered by ἀδικεῖν, καταδυναστεύειν, except Gen. 43<sup>18</sup> τοῦ συκοφαντῆσαι נְלָלֶתֶתֶל | Lev. 19<sup>11</sup> -ήσει רְשִׁי | Amos 2<sup>8</sup> οἶνον ἐκ συκοφαντιῶν מִשְׁנָנָעַ יְיִי.

As the meaning of *רְשִׁי* is to *oppress*, and often specifically by fraud or extortion, that would be prima facie the LXX view of the corresponding Greek. Συκοφ. properly specifies further false accusation or witness (Field as below, but v. Plummer on Lk. 3<sup>14</sup>). It does so certainly in Lev. 19<sup>11</sup> (*sup.*) and naturally or possibly in other places, as Lev. 6<sup>2</sup> (5<sup>21</sup>) ASΘ (ἐσυκοφάντησε),

Eccl. 5<sup>7</sup>, and esp. where the oppression is by legal process as Am. 2<sup>8</sup> (*sup.*). . But taking the passages as a whole it is unnatural to press *συκοφ.* further than 'y or to insist on false accusation where evidently *wrong* is spoken of more generally, as Job 35<sup>9</sup> LXX, Jerem. 6<sup>6</sup> Aq. (ὅλη συκοφαντία). In some places it is distinctly improbable. Eccl. 4<sup>1</sup> (3 times) *συκ.* succeeds by *ἰσχύς*, not *cunning*; Gen. Aq. 26<sup>20</sup> (*συκοφαντία· ἐσυκοφάντησαν γὰρ αὐτόν*, reading *ρψυ* for MT. *ρψψ*) false accusation or legal process is out of the question; Dt. ASΘ 24<sup>14</sup> (οὐ συκοφαντήσεις) the employer simply withholds wages, he does not extort by law; Isai. Aq. 52<sup>4</sup> (*καὶ Ἀσσύριος ἔνεκεν οὐδενὸς ἐσυκοφάντησεν αὐτόν*) the Assyrians' oppression of Israel cannot have been thought of as *συκοφ.* in the strict sense; Lk. 19<sup>8</sup>, whatever the publican's ultimate resort, the greater number of extortions would work by fear directly. The Greek translators' instances point to such a modification in the use of *συκοφ.* that while the narrower sense was not obsolete, it could be used for oppression in general, or anyhow for any oppression taking the form of wrongful exaction and extortion; and look as if Field (Notes on N.T. Translation, pp. 56, 57) had gone too far in objecting to the R.V. rendering "exact wrongfully," because it ignores "the false accusation which is of the essence of the word." V. *calumniatorem*, v. 109<sup>6</sup>. Grimm-Thayer agrees with R.V. as to Lk. 19<sup>8</sup>.

**LXXII 5** καὶ συμπαραμενεῖ יְרָאֹךְ עַמְּ] i.e. יְאִירִיךְ-עַם, cf. Eccles. 7<sup>15</sup> Bā.

πρὸ τῆς σελήνης ἡρα [לְפָנֵי יְרָחָ] 17 πρὸ τοῦ ἡλίου. Πρὸ usu. of time; of place mostly in limited connexions, Job 4<sup>16</sup> πρὸ δόφθαλμῶν; Jer. 17<sup>16</sup>, Mal. 3<sup>1</sup>, Luke 1<sup>76</sup>, Acts 13<sup>24</sup> πρὸ προσώπου; Acts 5<sup>23</sup> 12<sup>6</sup>, James 5<sup>9</sup> θύρας -ῶν; Acts 12<sup>14</sup> πυλῶν: 14<sup>13</sup> πόλεως (conveying idea of *outside*); and in compos. Acts 16<sup>30</sup> προαγαγών, cf. Ps. 16<sup>8</sup>. Of place ἐνώπιον, ἐναντίον, ἀπέναντι are more used.

6 πόκον נָ] a reminiscence of Gideon.

7 ἀνατελεῖ የחָ] v. 65<sup>11</sup>. | δικαιοσύνη] i.e. קָדָשׁ.

LXXII 7 ἔως οὗ ἀνταναιρεθῇ] **עַד־בְּלִי**] paraphr. v. 10<sup>5</sup>.

8 τῆς οἰκουμένης ζῆν. | 9 Αἰθίοπες] **צִיּוֹם**] 74<sup>14</sup>.

10 Ἀράβων] **שְׁבָא**] v. 15. | 12 ἐκ χειρὸς δυναστοῦ] i.e. **עַמְשׁוֹךְ**.

Job 34<sup>19</sup> 29<sup>12</sup> LXX (quoted by Bä.). | + χειρὸς from similar contexts Ps. 18<sup>1</sup> 106<sup>10</sup> etc.

14 ἐκ τόκου] **מִתְחָרָךְ**] v. 55<sup>12</sup>.

ἐντιμον **יִקְרָר**] ἐντ. has like **τιμὴ** a double meaning, *precious* as here, or *honoured* as Dt. 28<sup>58</sup> (**נְכָבֵד**): PsR. *præclarum*, V. *honorabile*, take the meaning not intended.

τὸ δόνομα αὐτῶν] **דְּמוּמָה** i.e. **שְׁנָמָם**.

Mil. (alone) alters pronouns, *et præcl. nomen ejus coram ipsis*.

15 προσεύξονται περὶ αὐτοῦ] **יַתְפִּלְלָה** בְּעַדּוֹ.

16 στήριγμα **בָּר**] **פְּסַתִּיכְר** lost in **בָּרִין**. פ unknown; perh. the meaning was suggested by **פְּנָה** as used 118<sup>22</sup>, Isai. 28<sup>16</sup>.

ὑπεραρθήσεται ὑπέρ **בָּרִיעַשׁ**] i.e. (?) **יַרְעַשׁ** **עַל**. Or **מְ** for **בָּ**; and verb paraphrased.

17 + εὐλογημένον.

διαμενεῖ **יְנוּנוֹן**] V. *permanet*, SM. *Coram sole propagabitur nomen eius*, PB. *shall remain...among the posterities*, a sort of doublet.

+ πᾶσαι αἱ φυλαὶ τῆς γῆς. Gen. 12<sup>3</sup>.

μακαριοῦσιν **יְאַשְׁרָה** **וְ**] Mil. *beatificabunt*, Rom. V. *magnificabunt*.

18 **אֱלֹהִים**] om. cf. 68<sup>9</sup>.

19 + καὶ εἰς τὸν αἱ. τοῦ αἱ.] v. 10<sup>16</sup>.

20 ἔξελιπον **כָּלֹו**] the common rendering, 37<sup>20</sup>, Gen. 21<sup>15</sup>. οἱ ὑμνοι **חַפְלוֹת**] i.e. **חַפְלָהָת**.

LXXIII 1 ὡς **אָךְ**] v. 23<sup>6</sup>.

2 ἐμοῦ δὲ **וְאַנִּי**] v. 9<sup>7</sup>. | 3 θεωρῶν] v. 2<sup>6</sup>.

4 ἀνάνευσις **חַרְצָבוֹת**] *refusal* (so ἀνανεύω Num. 30<sup>6</sup> and classical). | **לְמוֹתָם**] one word as MT.

Devotional writers drawing simply on AV. understand by *There are no bands in their death*, “Death is to them a straightforward process without struggle or agony” (v. Bourdillon,

Bedside Readings II. 26). The LXX may have taken חָרָב (Isai. 58<sup>6</sup> συνδεσμόν) similarly: meaning by ἀνάνευσις (Rom. *declinatio*) *reluctance, protracting struggle*. The V. *respectus* and Jer. *Quia non recogitaverint* refer חָרָב to חָשֵׁב, with meaning practically = PB. *They are in no terror of death.* Hesych. with an eye to this place makes ἀνάνευσις = ἀναβίωσις, ἀνάπαυσις, ἀνάνηψις, apply. from ἀνανεύω, to lift up the head (Polybius ap. L. & S.). Ἀνάπ. does not fit in well with the other two, but agrees with an Arabic rendering “Non est requies in morte illorum,” and with the Milan “reclinatio” *repose*. Augustine (reading *declinatio* and *flagello*) “Non est temporale flagellum eorum sed firmum in sempiternum.” Apolin. :—

τοῖσιν ἄφυκτος ἀεὶ καὶ ἀνόστιμος ἐπλετο πότμος  
καὶ σθεναρὰ μάστιγες ἐπὶ πληγῆσι βαρεῖαις.

Le Blanc (a commentator on the V.) “non videntur unquam morituri propter...stabilem sanitatem qua fruuntur”; or “Non declinant...mortem qui de ea non cogitant confidentes in optima constitutione corporis sui.”

**LXXXIII 4** καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν [וּבְרִיא אָוְלָם]  
στερ. a paraphr. of בְּרִיא *fat*,—and so *stout, solid*. Or ? וּבְאַנְתָּם =  
יְבִרִיחַ תְּלִימָם, taking the אַיִן (οὐκ ἐστιν) to cover the whole verse.  
Cf. מִתְהָ=στְּרִיחָגָם 105<sup>16</sup>; for μάστιξ (sickness) cf. Mark 3<sup>10</sup> 5<sup>29,34</sup>,  
Lk. 7<sup>21</sup>, Ps. 32<sup>10</sup> (Alford), also 2 M. 9<sup>11</sup>; for ἐν in paraphr.  
17<sup>3</sup> 66<sup>5</sup> 68<sup>7</sup> 88<sup>6</sup> 118<sup>12</sup>. Apol. and Aug. as above do not carry  
on the negative here, but refer to eternity of punishment.

**6** ἐκράτησεν αὐτούς [עַנְקָתָמוּ] V. *tenuit*, PB. *holden*. “עַ to  
surround as with a collar being understood to express ‘grasping  
of the neck.’ Cf. our colloquial usage of the verb *to collar*.”  
J. & L.

**8<sup>c,a</sup>** and some MSS + εἰς τέλος after ὑπερηφ. from 74<sup>3</sup>.  
PsR. *superbia eorum in finem*.

ἀδικίαν καὶ **שִׁית** [סְמִים (101<sup>3</sup>)]: or περιεβ.  
= עַעַע, and ἀδικ. and ἀσέβ. doublets.

**7** ἐξελεύσεται] i.e. **אָצַל**. | ὡς ἐκ στέατος] Suid. καὶ στέαρ παρὰ

τῇ θείᾳ γραφῇ ἥ εὐπάθεια καὶ ἥ εὐκληρία λέγεται. ἐξ. ὡς ἐκ στ. ἥ ἀδ. αὐτὸν μετὰ πάσης ἀδείας τὴν ἀδικίαν λαλοῦσι.

LXXIII 7 ἥ ἀδικία αὐτῶν] i.e. **מִגְנָעַ**.

διῆλθον **עָבָרוּ**] Gen. 41<sup>46</sup>, Num. 20<sup>17.18</sup>. In the last δι. = *transire* (cf. v 9). Often rather = *pervenire* (stress on the point reached): 88<sup>17</sup> ἐπὶ ἐμέ | Ezek. 5<sup>17</sup> ἐπὶ σέ | Dt. 4<sup>21</sup> (**בָּוֹא**) *eis* τὴν γῆν | 2 Chr. 15<sup>12</sup> ἐν διαθήκῃ (48<sup>5</sup> 'ע = **יְלֹתֹסָאָן**).

*eis* διάθεσιν **תְּחִוָּתָם**] (rendered Lev. 26<sup>1</sup> **σκοπόν**, Nu. 33<sup>52</sup> **σκοπιάς**) PsR. *in dispositionem*, V. *in affectum*.

διάθ.\* as a state of mind 2 M. 5<sup>23</sup> ἀπέχθη πρὸς τοὺς πολίτας ... διάθεσιν | 4 M. 1<sup>25</sup> ἥ κακοηθῆς δ. “They have attained a settled (evil) disposition.” Perhaps associating with **משכֵיל**, “They have come to a (corresponding) intelligence, their understanding is corrupted at the root.” But Aug. emphasising *transierunt* and taking accus. after *in* as = abl., “Excesserunt metas humani generis, homines se pares cæteris non putant.” Apol. nearly as PB. (*They do even what they lust*),

ἐστιχον ἀμφαφόωντες ἐοῦ μελεδήματα θυμοῦ.

8 διενοήθησαν **כִּיְמִיקוּן**] Perhaps as if **יְמִיקָּן** (Aram. Neh. 5<sup>7</sup>), *consulted*. “They thought and spoke in wickedness.”

*eis* τὸ ὑψος **מִכְרוֹן**.

9 διῆλθεν **לִלְתָה**] cf. Josh. 18<sup>4</sup> (Hithp.). Δ. of words as 2 Chron. 30<sup>5</sup>.

10 ὁ λαός μου] i.e. **יִהּוּ**. | καὶ ημέραι **יָמִין**] i.e. **יָמִין**, with καὶ added; or possibly **יָמִין** as = **יָמִין**.

εὑρεθήσονται **יָמִין**] read as **יָמִין**, cf. 75<sup>9</sup>.

12 κατέσχον] i.e. (?) **הָשַׁגָּה**, though not so rendered elsewhere. K. *πλούτου* = *became masters of wealth*, 1 M. 6<sup>27</sup> οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν. Generally with acc. V. *obtinuerunt*, PB. *Have...in possession*.

13 + καὶ εἶπα] V., PB.

ἐδικαίωσα **צִבְיָהִי**] Mic. 6<sup>11</sup>; alternative Aram. meaning with **נִקָּהָן**. 't recurs 51<sup>6</sup> (**νικήσης**); 119<sup>9</sup> (**κατορθώσει**).

\* διάθ. recurs Job 37<sup>16</sup>, Esth. 8<sup>13</sup>, 2 M. 14<sup>5</sup>, 3 M 2<sup>28</sup> 3<sup>2.8.26</sup>, Aq. Ez. 25<sup>6</sup> †.

**LXXXIII 13** ἐν ἀθώοις [בְּנִקְיָון] v. 26<sup>6</sup>.

**14** ὁ ἔλεγχός μου [תּוֹכְחָתִי] Rom. *index meus*, Mil. *judex m.*, V. *castigatio mea*.

**15** ἡσυνθέτηκα [בְּגַדְתִּי] so 78<sup>57</sup> 119<sup>158</sup>. Else only 2 Esdr. 10<sup>2,10</sup>, Neh. 1<sup>8</sup> 13<sup>27</sup> and in other translations. Ἡσ. from ἀσύνθετος. (Jerem. 3<sup>8-11</sup> = בְּגַד, cf. Rom. 1<sup>31</sup>.) Suidas with other interpreters and some MSS -ηκας. V. *ecce nationem filiorum tuorum reprobavi*, Rom. *natio f. t. quibus disposui*, M. *nationem f. t. cui disposui*, i.e. ὃ συνέθηκα as = συνέθέμην=διεθέμην. The perf. in apodosis here is a Hebraism.

**16** ὑπέλαβον τοῦ γνῶναι τοῦτο [וְאַחֲשַׁבָּה לְדַעַת זֹאת] “I pondered (v. 68<sup>17</sup>) in order to know this: it is a distressing fact in my sight.” There is much inconsistency in editions in dealing with the *τοῦτο*. Hebr., Vulg., Rouen Psalter, Rom. Mil. (now) point after it, taking it in first line: present Gk. editions, Sarum Brev., Old Milan, Augustine point before it taking it in second line. [“A change, no doubt a renaissance move, to bring into agreement with the Hebr.” A.M.Y.B.] August. comments “Et suscepi cognoscere. Deus illi assit ut cognoscat.” Mil. alone prefixes *si* (et si exist.).

**17** ἀγιαστήριον [מִקְדָּשׁ] so 74<sup>7</sup>, Lev. 12<sup>4</sup>; in 83<sup>13</sup> = נָאֹת (B θυσιαστ.).

καὶ συνῶ Ἀבίνα] + καὶ (R omits); subjunct. after ἔως.

εἰς ὅ] with direct obj., contrast the rendering 33<sup>15</sup>.

τὰ ἔσχατα ἀχριθμ.

**18** πλὴν ἀλλά [πλ. *except*, introducing qualification of preceding (here of vv 3—14). English *only*, German *allein* “Just one consideration” (the context implying a contrast to the preceding ones) and so almost = *but*.

διὰ τὰς δολιότητας] if this be paraphr. of בְּחִילּוֹת it must = “owing to thy deceitfulness” i.e. God’s purpose of deceiving them, which seems an irreverent form of expression. It will otherwise = “because of their deceit,” “in the circumstances of their slipperiness.”

**LXXIII 18** οὐσιαῖς αὐτοῖς λέποις] **חִשְׁתַּחֲלָתָה לְמַוְתָּא** *Thou didst assign them* [their fate]. Augustine *Propter dolositatem, posuisti eis*, “Quia dolosi sunt, dolos patiuntur.” | Rom. *Verumtamen propter dolos disposuisti eis mala* | Mil. *Ver. pr. dolositatem posuisti illis m.* | V. *V. propter dolos p. eis.*”

ἐν τῷ ἐπαρθῆναι **לְמִשְׁאֹות** i.e. (Bä.), so 74<sup>3</sup>. For the sense cf. 88<sup>16</sup> 102<sup>11</sup>. Aug. “*Dejecisti eos dum extollerentur. In eo ipso quod elevati sunt*” (taking *dum* = *while*).

Line 2 omitted by B only.

**19** διὰ τὴν ἀνομίαν αὐτῶν **מִן־בְּלָהָה** ? associating with **בְּלִיעָל** (18<sup>5</sup>). | 20 + σου. | εἰκόναν **א.**

**21** ηὐφράνθη γιταχμί] *al. ἐξεκαύθη*. Rom. *delectatum est*, Mil. *exarsit*, V. *inflammatum est*. Ἕνθρ. from 16<sup>9</sup>; the context has other parallels; cf. *νεφροὶ* v 21 with 16<sup>7</sup>, and v 23 with 16<sup>8</sup>; also 77<sup>4</sup> where *εὐφράνθην* = *אהמייה*.

**תְּלִילוֹתָהָתָן נָשְׁתָן** **אֲשָׁתָּוֹן**] referred to instead of **שָׁנָה** v. 77<sup>11</sup>, **א** for **ה** being then an Aramaism. Rom. *resoluti sunt*, M. *immutati sunt*, V. *commutati sunt*.

**24** μετὰ δόξης] **אַחֲרַכְבּוֹד**, ‘**μετὰ** = **אַחֲרַ**’ Gen. 9<sup>28</sup> et alibi sæpissime’ Biel; but in that case it should have the accus. R δόξας, but the plur. is unusual, occurring 1 Pet. 1<sup>11</sup> (*τὰς μετὰ ταῦτα δόξας*) and in a diff. sense 2 Pet. 2<sup>10</sup>, Jude 8. In Isai. 33<sup>17</sup> **μετὰ δόξης** = **אַחֲרַכְבּוֹד** | Zech. 2<sup>8(12)</sup> **בִּיפִיו** = **דָּעִיסָה δόξָנָה**. Perhaps a wrong sense was taken for **אַחֲרַ** (68<sup>26</sup> *ἐχόμενοι*). Mil. V. *cum gloria*.

**25** τι **מַי** | **נַפְרַחֵל** supplied. R **אָסְתָּוֹן**.

**παρὰ σοῦ עַמְקָה**] i.e. **מַפְתַּח**. May be a Gk. crpt. for **παρὰ σὲ** *more than thee*. Or perhaps “what that thou couldst send me,” subaud. “more than thyself.” In v 22 **παρὰ σοί** = **עַמְקָה**, cf. **παρὰ τοῖς β.** 76<sup>13</sup>. V. *a te*.

**τι** (2<sup>0</sup>) **אַל**] either paraphr. or repeated from l. 1, **אַל** being read as **לִי** (35<sup>20</sup>) and omitted (31<sup>22</sup>).

**28** ἐμοὶ **לִי** **אַנְיָ...לִי**] cf. v 2.

**προσκολλᾶσθαι קְרַבָּת**] **דְּבַקְתָּה**, Gen. 2<sup>24</sup>. V. *adhærere*, PB. *hold me fast*.

**LXXIII 28** τῷ κυρίῳ 1º אלהים] B. only (?); *al.* τῷ θεῷ.  
Mil. V. *Deo.*

τῷ κυρίῳ 2º באָדָנִי Mil. *in Deo*, Rom. V. *in Domino Deo.*

τὰς αἰνέσεις σου מלְאָכָתִיךְ] from 9<sup>15</sup>. Mil. *laudes*, V. *prædications.*

+ ἐν ταῖς πύλαις θυγατρὸς Σιών from 9<sup>15</sup>. V., PB.

**LXXIV 2** δ...ἐν αὐτῷ] W-M. III. § 22. 4 *b*. Where the pron. is repeated, the relative is generally in strict grammar, e.g. Lev. 13<sup>52</sup> ἐν ὧ...ἐν αὐτῷ; sometimes there is a change of construction, as 1 K. 13<sup>31</sup> οὗ (where)...ἐν αὐτῷ. For the relative, as here, pendant and conformed to some previous word cf. Lev. 11<sup>32</sup> πᾶν σκεῦος ὃ ἀν ποιηθῆ ἔργον ἐν αὐτῷ | Lev. 16<sup>32</sup> ὃν ἀν χρίσωσιν αὐτὸν καὶ ὃν ἀν τελειώσουσιν τὰς χεῖρας αὐτοῦ. From Blass's examples it appears that in the N.T. the two pronouns are always identically constructed as Mk. 7<sup>25</sup> ἃς...αὐτῆς, Apoc. 12<sup>6. 14</sup> ὅπου...ἐκεῖ; exc. in Apoc. 17<sup>9</sup> ὅπου...ἐπ' αὐτῶν.

3 τὰς χεῖράς σου פְּעִמֵּיךְ] 58<sup>11</sup>. | ὑπερηφανίας] v. 73<sup>18</sup>.

ἐν τοῖς ἀγίοις σου בְּקָדְשָׁךְ] *Al.* τῷ ἀγίῳ σου. V. *in sancto*, PsR. *in sanctis tuis.*

4 שְׁמוֹ אֶתְתֶּם אֶתְתֶּם] omitted by B only.

5 יְהֻדָּה] om. B only. The rest καὶ οὐκ ἔγνωσαν i.e. לא, v. v 9. (Here as in 73<sup>7. 8. 19</sup> the LXX supply a ה.)

ώς εἰς τὴν εἰσόδον כְּמַבּוֹא] i.e. בְּמַבּוֹא = *as* (into); cf. Ges. § 118. 6.

Horol. *al.* read εἰξόδον (Gk. crpt. for εἰσόδον) *al.* ὁδόν. Rom. *sicut in via*, Mil. V. *sicut in exitu.*

Apolin. takes from ἐθεντο το ἔγνωσαν together, reading εἰσόδον:

οὐκ ἐδάησαν ἐὰ σημήια σήματα θέντες

οἰάπερ εἰσίθμης στεινῆς βεβαῶτες ἐνερθεν.

Non cognoverunt sua signa, signa ponentes; Velut introitum angustum ingressi intra (Migne's version).

ὑπεράνω πλυμέλ] Rom. V. *super summum*, Mil. *dein super.*

5. 6 ἀξίνη, πελεκύς, *axe* or *hatchet*, little difference.

λαξευτήριον. A stone-cutting tool: Hesych. λιθοτόμον σιδήριον.

Perhaps it came also to mean a tool with a stone blade,

Hes. explaining it as *λίθῳ δέντατῷ τεμόντι*. Suidas more generally *έργαλείον οἰκοδομικόν*, v. 114<sup>8</sup> (*ἀκρότομος*).

LXXIV 5 ὡς ἐν δ. 'Ωδῃ] i.e. 'Ωδῃ = *as (in)*: cf. above on ὡς  
εἰς τὴν εἰσ. v 5.

<sup>24</sup> בְּתוּתִי συγκόψω, cf. 89 **בְּתוּת**, **וְעַת** i.e. **בְּתוּת**.

τὰς θύρας αὐτῆς פָתָחִיה i.e. פָתָחִיה + αὐτήν at end.

8 ἡ συγγενία αὐτῶν נִינָם] as if from subst. (Gen. 21<sup>23</sup>) whose cognate verb they do not recognise 72<sup>17</sup>. | + δεῦτε.

καταπαύσωμεν **שְׁרֵפָה**] Perh. Gk. crpt. for κατακαύσωμεν, unless there is some confusion with **שְׁבַת**. (2 K. 23<sup>5,11</sup> = κατέκαυσε, Job 3<sup>17</sup> = **חַדְלָו** = ἔξεκαυσαν.) PsR. *comprimamus*, V. *quiescere faciamus*. | ἀπὸ τῆς γῆς **בָּאָה**.

9 καὶ ἡμᾶς οὐ γνώσεται יְדֻעַתִּינוּ לֹא. | עֲדַמָּה ע. | ἔτι

II  $\chi\epsilon\pi\alpha\nu$  R. Rom. *faciem* (common phrase).

**εἰς τέλος** כָּלֵה] “Some prefer to render as Piel inf. used advly. ‘Bring it completely out of the midst of thy bosom,’ so apply. LXX **εἰς τέλος**,” J. & L. ; or confusion with end of v 10.

12 אלהים [om. B only.]

**πρὸς αἰῶνος** **מִקְדָּם**] [earlier] than early times (cf. Prov. 8<sup>23</sup>), the comparative adj. being inferred from the meaning of the noun, as Job 11<sup>17</sup>, Mic. 7<sup>4</sup>, cf. Ps. 110<sup>3</sup>.

13 ἐκραταίωσας פורה] thou didst master. κραταιοῦν as a form of κρατύνω (L. & S.) has both its meanings, to strengthen and to master (139<sup>6</sup>).

[ἐπὶ τοῦ ὕδατος] As they swim with the head just showing.

[אתה רצצת ראשיו לוייתן] 14 om. B only.

λαοῖς τοῖς Αἰθίοψι] cf. 72<sup>9</sup>.

א. Ba. ]אַתָּה הַוְבַּשְׁת נְהָרוֹת אִתָּן 15 om.

16 (κατηρτίσω) ἥλιον καὶ σελήνην **מָאוֹר וָשְׁמַיִשׁ**]<sup>א<sup>c</sup>.<sup>a</sup> φαῦσιν κ. ἥλιον. Rom. *tu fecisti solem et lunam*, Mil. *tu præparasti lumen et solem*, V. *tu fabricatus es auroram et solem*.</sup>

17 ἐποίησας I<sup>o</sup>] פְּלַשְׁתִּים. | ἐπ. 2<sup>o</sup>] פְּלַשְׁתִּים, ο.α. ἐπλασας. PsR.  
fecisti, V. *plasmasti*.

18 **ταύτης** ήντι. | + **τῆς κτίσεώς** σου BR only. ? a gloss to explain the feminine. Rom. *hujus creaturæ tuæ*, Mil. V. *hujus* (only).

**LXXIV 18 παράξυναν]** v. 107<sup>11</sup>.

**19 τοῖς θηρίοις θήπητ]** i.e. **לְחִזְקִית**, v. 68<sup>11</sup>.

**έξομολογουμένην σοι τόρον τόρα.** i.e. **תָּרָךְ תָּרָא.**

**τῶν ψυχῶν θήπητ**] cf. 64<sup>2</sup>, Job 38<sup>39</sup>.

In this verse **θήπητ** = **θηρία** and **ψυχαί**: **ψυχή** = **נֶפֶשׁ** and **חַיָּה**.

**20 + σοι.** | **στι** **ἐπληρώθ.** **κ.τ.λ.** “*Evil men (οἱ ἐσκοτ. τῆς γῆς) have their fill of houses of wickedness,*” i.e. own them and their contents, and are satisfied thereby, as 17<sup>14</sup>. **Πληρ.** as 16<sup>11</sup>, Eccles. 1<sup>8</sup> etc.

**21 τεταπεινωμένος τέλος** 51<sup>10</sup>.

**22 τῶν ὑπὸ ἄφρονος λέγεται** [מִנִּינְבָּל] sc. **ὸνειδίζομένων.** “**Υπὸ** with gen. of agent occurs in the Pss. only here and 2<sup>6</sup>.

**23 τῶν ἵκετῶν σου τόρριτ**] Substituted as fitting **μνήσθ.** better (**ἵκετεύω** 37<sup>7</sup> = **תְּחִזְקָה**). Rom. *querentium te*, Mil. *sup-plicum tuorum*, V. *inimicorum t.*

**τῶν μισούντων σε κατίρτ**] so V., PB.

**ἀναβαίνη τούτη** [עַלְהָ] i.e. **?עַלְהָלָה**; *al. ἀνέβητη.* Rom. *ascendat semper ad te*, Mil. *ascendit ad te s.*, V. *ascendit semper.*

+ **πρὸς σέ** at end. Om. V. with some MSS.

**LXXV 2 καὶ ἐπικαλεσόμεθα וּקְרָאָנוּ** i.e. **וּקְרָאָנוּ**.

**διηγήσομαι τόπος** | + **πάντα.**

**3 καιρόν μετούδι**] altern. and perh. preferable meaning: PB. AV. *congregation.* Cf. 2 M. 14<sup>5</sup> and Acts 24<sup>25</sup>.

**4 ἐστερέωσα τὴν τάπητι** 93<sup>1</sup>.

**5 τοῖς παρανομοῦσιν λαχολίς** 5<sup>6</sup>.

**6 κατὰ τοῦ θεοῦ βαζοαρ**] i.e. **בְּצֹוֹאָר**, v. 19<sup>15</sup>. | **ἀδικίαν עתק**] 94<sup>4</sup>.

**5. 6. The pres. impers.** “*Cease to act proudly as you are doing.*”

**7 ἀπὸ ἔξοδων ομούτα** 19<sup>7</sup>, Sir. 43<sup>2</sup>, cf. 65<sup>9</sup>: not often of the sun-rising: Neh. 4<sup>21</sup> of the stars.

**ἀπ' ἐρήμων δρέων** [מִמְּדָבָר הַרִּים] (B only om. δρέων), Gk. crpt. for **ἐρήμουν** (?); δρ. altern. meaning. Mil. V. *a desertis montibus.*

**9 יִיְיַן**] | lost before “. | **ἀκράτους חַמְרָא**] loose rendering.

**πληρητῆς** **א.כ.א.** Prof. J. H. Moulton says of **πλήρης** indeclinable, “My papyrus citations for this virtually begin however

with the second century, and I should hardly credit the N.T. autographs with this form," Expositor, May 1904. (He had however just said, "the indeclinable *πλήρης* which should be read in Matth. iv. 28...and Acts vi. 5.")

**LXXV 9** οἴνου ἀκράτου...κεράσματος] *full of the mixture of undiluted wine.* Rev. 14<sup>10</sup> (cf. Ps. 99<sup>1</sup>). The wine has various ingredients, but not the ordinary mixture which weakens it.

καὶ ἔκλινεν [וַיַּגַּן] *tilted*, cf. French *verser*.

R ἔκκλινεν, cf. the common spelling in LXX ἔξεκκλησίασεν, and the reverse λάκου T 45<sup>3</sup>.

ἐκ τούτου εἰς τοῦτο מֹזֵה] perh. from 144<sup>13</sup>.

οὐκ ἔξεκενώθη ימָצָא, read as יְמָצָא, are found therein, cf. 73<sup>10</sup>; and for negative paraphr. 36<sup>4</sup> 119<sup>30</sup>.

**10** ἀγαλλιάσομαι אָגַיְיד] i.e. אָגַיְיל : PsR. *gaudebo*, V. *annuntiabo*.

**LXXVI 1** + πρὸς τὸν Ἀσσύριον. The only other use of *πρὸς* in titles is 144 *πρὸς τὸν Γολιάδ*, but its meaning is not clear; as in both cases the acc. is an enemy, it may = *against*, but better *with regard to*. At the same time the phrase may refer to some use in Hezekiah's time and not to an occasion of composition.

2 Ἰουδαίᾳ יְהוּדָה] as 60<sup>10</sup>. Ἰδουμαία = אֶדוֹם.

3 ἐν εἰρήνῃ] i.e. בְּשָׁלָם. | δ τόπος αὐτοῦ] סְפּוּ v. 42<sup>5</sup>.

4 τὰ κράτη רְשָׁפֵי] paraphr., or Gk. crpt. for κέρατα i.e. רְאַשׁ *tips* (1 K. 8<sup>8</sup>). Rom. *cornua arcuum*, Mil. *potestates arcuum*, V. *potentias arcuum* (Sar. Brev. *potentias : arcum*).

5 σπλον] מְגַן v. 5<sup>13</sup>. | ad fin. + ἐκεῖ συνκλάσει τὰ κέρατα (doublet) B only.

5 φωτίζεις נְאֹור] i.e. מְאֹיר (Exod. 13<sup>21</sup>), Bä. V. *illumina*ns.

ἀπὸ ὁρέων αἰωνίων מְהֻרִי טְרִמָּה] reading *טרם*, and treating it as a subst. on the analogy of 44<sup>2</sup>, Isai. 23<sup>7</sup>.

6 ἐταράχθησαν אָשְׁתּוֹלְלוּ] 'Prob. a paraphr.; the נ if correct is Aramaic.' D. Cf. 73<sup>21</sup>.

**LXXVI 6** οἱ ἀσύνετοι τῇ καρδίᾳ [אָבִרִי לֵב] from Isai. 46<sup>12</sup> (quoted by Bä.). (?assisted by use of אָבִרִי for animals 22<sup>13</sup>: cf. 94<sup>8</sup> ἄφρονες [בָּעֲרִים] | οὐδὲν πάντες [כָּל] doublet.

7 ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἄππους] i.e. נְרָקָמוּ רַכְבֵּי סָום [בְּעָרְבִּים] v. p. xix.

8 εἰ ἀτὰ 2<sup>o</sup>. | Mil. (not Rom.) after *tibi + contra faciem tuam*, doublet for לְפָנֵיךְ.

ἀπὸ [מֵאֵן] Gk. readings various, Mil. V. *ex tunc*: in 92<sup>3</sup> ἀπὸ τότε = מֵאֵן. Rom. *ex tunc ab* [ira tua] (but acc. to Stephanus as Mil.).

9 ἡκόντισας] lapsus for ἡκούτι.

10 τῇ καρδίᾳ [אָרִין] from v 6 and Mt. 11<sup>29</sup>.

11 ἐνθύμιον [חַמְתָּה] as if ἐνθ. = θυμός. Perh. soreness of spirit. L. & S. give as a meaning *weighing upon the heart*, which might pass into *rankling*; and as a meaning of ἐνθυμεῖομαι to be angry at, as Demosthenes εἰ μηδεὶς ὑμῶν μῆτε ἐνθυμεῖται μῆτε ὀργίζεται: cf. also Gen. 6<sup>6,7</sup>, where נְחַם (niph.) = successively ἐνεθυμήθη and ἐθυμώθην. Mil. V. *cogitatio*.

έορτάσει [תְּחַנֵּג] i.e. נְחַנֵּג. | σοι supplied. Or 'ל' for ר, the suffix with the force of dative, as is possible: נְחַנֵּג. D.

12 πάντες οἱ κύκλῳ αὐτοῦ οἰστούσι δῶρα] Rom. V. *omnes qui in circuitu ejus offertis* (V. *affertis*) *munera*. PB. follows so far as to keep this verb in 2nd pers. "bring presents" (imperative), Mil. "omnes...ejus sunt, offerent munera terribili Deo," t. D. a doublet of *terribili et ei* which then follows.

13 καὶ ἀφαιρουμένῳ] i.e. נְבָזֵר.

**LXXVII 2** Κύριον וְאֱלֹהִים | 3 τὸν θεόν אָדָנִי.

3 ἐναντίον αὐτοῦ [גָּנְגָּה] i.e. גָּנְגָּה, with old form of suffix.

οὐκ ἡπατήθην [לֹא תִּפְתַּח] i.e. לֹא אָפְתַּח (Aram. refl. = pass.). In 38<sup>9</sup> נְפָתַח = ἐκακώθην.

ἀπηνήνατο] poet. style, μὴ ἀπαναίνου Job 5<sup>17</sup>, Sir. 4<sup>4</sup> 6<sup>25</sup>: τί ἀπαναίνῃ; Sir. 41<sup>7</sup>. PsR. *negavi consolari animam meam*, V. *renuit consolari anima mea*.

4 εὐφράνθην [אָהָמִיה] cf. 73<sup>21</sup>.

LXXVII 4 ὠλιγοψύχησε] PsR. *defecit paullisper.*

5 προκατελάβοντο φυλακάς πάντες οἱ ἔχθροι μου [אָחוֹת שְׁמָרוֹת עַיִן] for חָנָן reading קָרְמוֹ from 119<sup>148</sup>. | + πάντες. | For עַיִן seemingly אָרִי. | Some mss (with Latt.) οἱ ὁφθαλμοί. This MT. reading is rather implied by the influence of Ps. 119 in the first word.

6 ἔτη] for case, v. 25<sup>6</sup>.

7 καὶ ἐμελέτησα [נְגִינָה] i.e. בְּגִינָה.

καὶ ἔσκαλλον (much variety of form in mss) [וַיַּחַפֵּשׁ] σκάλλω *to hoe* L. & S. ‘חָפֵשׁ’ in Pal. Tgs is *to dig*. Gen. 26<sup>25</sup>, Ex. 21<sup>33</sup>; fig. *to search for*, Num. 11<sup>8</sup> (for שְׁטוֹ), Job 3<sup>21</sup>. | D. | PsR. *ventilabam*, V. *scopebam*, “nothing but Gk. σκοπέω *to search*, v. Weise’s *Die griechischen Wörter im Latein.*”

9 ἢ εἰς τέλος ἀποκόψει τὸ ἔλεος ἀπὸ γενεᾶς καὶ γενεᾶς [הַאֲפָם] לְנֶצֶח חָסּוּ גָמָר אָמָר לְדָר וְדָר.

חָסּוּ הַאֲפָם [הַאֲפָם] as interr. particle. | ἀποκ. τὸ οὐ.] order reversed.

אָמָר [אָמָר] om. as false repetition of גָמָר (cf. 72<sup>16</sup>). | לְ] paraphrased by ἀπό.

Before ἀπὸ <sup>א</sup>כָּא al. ins. συντελέσει ρῆμα, Mil. (not Rom.) *et complebit verbum.*

11 + νῦν. | ἡρξάμην [חַלְוִתִּי] Kal taken by error as = Hiph.

ἡ ἀλλοιωσις [שְׁנָוֹת] as infin. of *שְׁנָה mutare*. This root (*mutare*) replaces here the common rendering from *שְׁנָה year*; in 73<sup>21</sup> *שְׁנָן acuere*: with שׁ in titles of 45. 69. 80 *שְׁשָׁנִים lilies*. In 68<sup>18</sup> it is forsaken for *שְׁנָן εὐθηנְעַן*.

14 ἐν τῷ ἀγίῳ [בְּקָרְבָּן] B only, the rest τῷ.

ώς ὁ θεὸς ἡμῶν [כָּאַלְהִיּוֹת] i.e. בָּאָלָהִים, V., PB.

15 + μόνος] <sup>א</sup>כָּא al. PsR. *solus.*

16 ἐν τῷ βραχίονί σου] σ. supplied.

18 πλῆθος ἡχούς [זָרְםָן] מִים עֲבוֹת ὑδάτων. Freedom of an unusual kind (cf. latter part of Ps. 65). In Isai. 28<sup>2</sup> ὡς ὑδατος πολὺ πλῆθος = כְּזָרְם מִים כְּבִירִים.

19 τροχῷ [גָּלְגָּל] 83<sup>14</sup>.

ἐφαναν] Lk 1<sup>79</sup> ἐπιφάναι W-M. II. § 15 late.

**LXXVIII** 1 προσέχετε] As πρόσχες is frequent in addressing God, presents being unallowable in this case, so as a rule the pres. imper. only of this verb to men.

κλίνατε] In the case of a definite physical action the aor. is the proper tense; thus in general words of praise αἰνεῖτε κ.τ.λ. are normal; in expressions of physical method, ψάλατε, ἀλαλάξατε, ἄσατε always aorist. Cf. Lk. 6<sup>23</sup>, 1 Cor. 6<sup>20</sup>.

τὸν νόμον] accus. v. 5<sup>3</sup>.

2 παραβολαῖς, προβλήματα] v. 49<sup>5</sup>.

4 ἐκρύβῃ] i.e. niph. נְבָבָן.

ἀπαγγ.] perhaps agreeing with πατέρες (v. 3), l. 1 being parenthetical.

7 ἐκζητήσουσιν [ינְצָרוּ] v. 12<sup>8</sup>.

8 κατεύθυνεν ἐν τῷ κ. [הַכִּין לְבוֹ] κατ. intrans. as 101<sup>7</sup> | יָכוֹן |

1 Sam. 6<sup>12</sup> | 2 Chron. 30<sup>19</sup> | Prov. 9<sup>15</sup> 29<sup>27</sup>, Ezek. 17<sup>9</sup>, Dan. 8<sup>24</sup> חַזְלִיל etc. Cf. μακρύνω 71<sup>12</sup>.

ἐπιστώθη [נָאמַנָה] was found faithful.

The meanings of πιστοῦν are twofold, corresponding to the active and passive meanings of πιστός.

1 (Active). *To make believing*, i.e. *to assure* [one of something as true]. The only example in the LXX and associated books is 3 Macc. 4<sup>19</sup> συνέβη σαφῶς αὐτὸν περὶ τούτου πιστωθῆναι.

2 (Passive). (α) *to make* [a saying] *worthy of belief*; esp. a promise or undertaking; by oath etc., δι' ὅρκων ἐπίστου [al. ἐπιστοῦτο\*]...πλουτιεῖν 2 M. 7<sup>24</sup>; πιστώσαντος δὲ αὐτοῦ διὰ πλειόνων τὸν ὄρισμόν 2 M. 12<sup>25</sup>: *by fulfilling it*, ῥῆμα ὃ ἐλάλησας...πίστωσον 2 Sam. 7<sup>25</sup>; so 1 K. 8<sup>26</sup>, 1 Chr. 17<sup>23</sup>, 2 Chr. 6<sup>17</sup>; and (where the object is understood) 1 K. 1<sup>36</sup> γένοιτο οὕτως πιστώσαι ὁ θεός. (β) *to make* (a person) *worthy of trust*, trusty, true, faithful, hence in passive *to prove trusty*, στέρεξον φίλον καὶ πιστώθητι μετ' αὐτοῦ Sir. 27<sup>17</sup>; so Sir. 29<sup>3</sup>, Ps. 78<sup>8.37</sup>. (γ) *to make fit to be trusted* or *leant on*, and so *firm, secure*, of things or persons

\* “In forma media usitata haec de rebus significatio. Chrysost. dicit τὸν λόγον πιστοῦσθαι, sermonem seu orationem confirmare etc.” Suicer.

(pass. *prove strong*), *πιστωθήσεται*. ὁ οἶκος αὐτοῦ 2 Sam. 7<sup>16</sup>; *τὰ μαρτύρια σου ἐπιστώθησαν* Ps. 93<sup>5</sup>; *πιστώσω αὐτὸν ἐν οἴκῳ μου* 1 Chr. 17<sup>14</sup>; *πιστωθήτω τὸ ὄνομά σου* 2 Chr. 1<sup>9</sup>.

From the above passages alone one would have supposed the *ἐπιστώθησ* of 2 Tim. 3<sup>14</sup>, in spite of the slight difficulty in the relative, to mean as in this psalm, 2(β), *hast proved faithful*; a commendation like that in 1 Tim. 6<sup>12</sup> (which has the same irregularity in connection with the relative clause). The Gk. Fathers however prefer the active meaning of the implied *πιστός*, “wast made to believe,” i.e. *wast assured*, or *didst believe*. “Chrysostomus simpliciter exponit per *ἐπίστευσας*.” Theophylact “μετὰ πληροφορίας ἔμαθες.” Cf. Theodoret on this Psalm, “ἐκεῖνοι γὰρ βεβαίαν τὴν εἰς τὸν θεὸν οὐκ ἐκτήσαντο πίστιν.” Suicer (from whom these passages are taken) takes this view, and is followed by Ellicott and generally.

**LXXVIII 9** ἐντείνοντες נְשָׁקִי conjecture. “The exact sense of ‘נ’ is uncertain,” *Par. Psr.*

**βάλλοντες τόξον** רְוִימִיקְשָׁת] *τόξον* is perhaps an adverbial accus. as in the original, cf. 12<sup>3</sup>.

**13** ἀσκόν **נְגָן**] i.e. as 33<sup>7</sup>.

**15** ὡς ἐν ἀβύσσῳ πολλῇ כְּתָהָםָתָ רְבָה] i.e. **כְּתָהָםָתָ רְבָה**. So V., PB. ‘**ר**’ as adjective.

**16** θδωρ **נְזָלִים**] is rendered *v* 44 ὁμβρήματα.

**17** παρεπίκραναν **לְמֹרוֹת**] So V., PB., losing connection with *προσέθεντο*.

**20** ἐπεὶ **הָנָן**] Aram. influence. Cf. 27<sup>37</sup> **הָנָן** = εἰ.

**τράπεζαν** **שָׁאָר**] from *v* 19. **שׁ** *v* 27 and 73<sup>26</sup> = σάρξ.

**έτοιμάσαι** **יְכִין**] perh. Gk. crpt. for -σει (contrast *v* 17).

**21** ἀνεβάλετο **וַיַּחֲבֹר**] cf. 7<sup>7</sup>. **עַתָּה** (referred by LXX to the meaning *transire*) 78<sup>21</sup> 89<sup>39</sup> = ἀναβαλέσθαι; 78<sup>59. 62</sup>, Dt. 3<sup>26</sup> **נִπְרִידְאֵנ**. Both come to the same, *postpone* or *pass by for the present* (cf. Acts 17<sup>30</sup>): whether in mercy or judgment is undefined: perh. theologically the difference is not great. “Quid ergo est quod ait Audivit Dominus et distulit? An distulit eos

introducere in terram promissionis, an distulit pœnam ut prius satiaret etiam infidelem concupiscentiam?" Aug. After *distulit* Rom. (only) + (doublet) *et superposuit*.

**LXXVIII 25** ἀγγέλων] **אֲבִירִים** cf. 132<sup>2.5</sup> θεός = so **אֲלֹהִים** = both θεός and ἄγγελοι (8<sup>6</sup>).

**26** ἀπῆρε υἱον] ἀπ. used almost exclusively of starting on a stage of a journey; mostly = **עַס** as Gen. 35<sup>16</sup>, Exod. 12<sup>37</sup>. In N.T. only in Lk. 5<sup>35</sup> and parallels; "common in class. Gk. esp. of the moving of fleets and armies," Plummer. The Hebr. verb here comes from Num. 11<sup>31</sup> (LXX ἐξῆλθεν) as the next (*καὶ ἐπῆγαγεν* = **וַיֵּה**) from Ex. 10<sup>13</sup>, Heb. and Gk. (v. *Par. Psr.* ad loc.). Sir. 30<sup>40</sup> (33<sup>32</sup>) has ἐὰν ἀπάρας ἀποδρᾶ of a runaway slave.

**νότον** [קָרִים] 'So Exod. 10<sup>13</sup> 14<sup>21</sup>, Ez. 27<sup>26</sup>. 'p, like the sirocco (*sherkiya*, 'Eastern'), to which it corresponds, no doubt included the S.E. and even the S. wind.' *D.*

ἐξ οὐρανοῦ : בְּשָׁמִים מ : בַּ

**Λίθια** [תִּימִן] (S) (so Exod. 38<sup>9</sup>, Ez. 47<sup>20</sup>) stands also for **דָּרוֹם** (S) Dt. 33<sup>23</sup> | **נֶגֶב** (S) Gen. 13<sup>14</sup> | **מִשְׁבֵּט** (W) 2 Chr. 32<sup>30</sup> | **קָדָם** (E) Gen. 28<sup>14</sup>. Here only of the wind itself. Gloss. MS in h. l. ἀνεμον τὸν δυτικὸν ζέφυρον καλούμενον (Biel). V. *Africum*, PB. *South west wind.*

**28** ἐπέπεσον] i.e. **וַיַּפְלֵל**.

**30** ἐστερήθησαν **וַיַּרְא**. | ἀπὸ] Hebraism.

**31** ἐν τοῖς πλείσιν αὐτῶν] [בְּמַשְׁמִינִים] Gk. crpt. for **πίοσιν** (cf. Gen. 46<sup>29</sup>, 1 Cor. 10<sup>5</sup>). *PsR. plurimos*, V. *pingues*.

**καὶ τοὺς ἐκλεκτούς**] i.e. **וְבָחָרִי**. V., PB.

**33** ἐξέλιπον] i.e. **וַיַּכְלֵל**.

**μετὰ σπουδῆς** [בְּבַהֲלָה] 'The root in late Hebrew, as in Aram. (Ezr. 4<sup>23</sup>), means to *hasten*, Est. 2<sup>9</sup> 6<sup>14</sup> 8<sup>14</sup>, Eccl. 5<sup>1</sup>.' *D.*

**36** ἡγάπησαν] **וַיִּפְתֹּחַ** Gk. crpt. for **ἡπάτησαν**. Cf. 2 Chr. 18<sup>2</sup>.

**38** οἰκτιρμῶν] Mil. (doublet) *misericors et pius*.

**ἐκκαύστει** **עִיר**] i.e. **וְבָעֵיר**. Exod. 22<sup>5</sup>.

**41** παρώξυναν] **הַתּוֹ** Hence V. *exacerbaverunt* and PB. *moved*, i.e. *to anger*; v. *Par. Psr.* Gloss. II., p. 476.

**LXXVIII 42** ἡμέρας] taken by V. as gen. of time *die qua*, PsR. *qua die*.

ἐκ χειρός [מִנִּי] V., PB.

**44** ὁμβρήματα נַזְוְלִים] ἀπ. λεγ. *Rain water supply*. PsR. *pluviales aquas*, V. *imbras*.

**45** κυνόμυιαν שְׁרֵב] Exod. 8<sup>21</sup>. PsR. *muscam caninam*. Rom. in 105<sup>31</sup> *cynomysia*, a spelling which in V. alternates with *cænomyiam* (uncials all *κυν.*), PB. *lice* (confusing with *כַּנִּים*).

**46** ἐρυσίβῃ חַסְמִיל] so 1 K. 8<sup>37</sup>, Joel 1<sup>4</sup>. | For אַרְבָּה, Joel 2<sup>25</sup>. | For אַלְצָלָצָל, Dt. 28<sup>42</sup>. It is also in Hos. 5<sup>7</sup> for הרש (aestus maxima vi omnia adurens). Acc. to the interpreters ἐρ. is not a kind of locust, but either a smaller insect, or some sort of blight or mildew. Suidas θηρίδιόν τι ἐν τῷ σίτῳ γενόμενον ὁ λυμαίνεται τὸν καρπόν. Τινὲς νόσον ἐπιγινόμενον τοῖς σπέρμασι ἡ ἡ κονιορτώδης φθορὰ τὸν σίτον (Biel). Latt. *aerugini*.

**47** τὰς συκαμίνους αὐτῶν שְׁקָמֹתָם] *Mulberry trees* (so V., PB.): but in LXX always for שְׁבִי, which are properly sycamores, fig mulberries, bearing a poor sort of fruit, worth however some trouble in cultivating (v. Driver's Amos). Our sycamore is a maple, a tree of quite different kind, but with some resemblance in the leaf.

ἐν τῷ πάχνῃ בְּחִנְמָל] So V., PB. 'The sense suits the context, but the real meaning of the Hebr. word is unknown.' D.

**48** τῷ πυρὶ מְלִרְשָׁפִים] 50 ἀδοπούησε יְפָלֵם.

**50** εἰς θάνατον לְקָבֵר] Ex. 5<sup>3</sup>, 1 K. 8<sup>37</sup>, Jerem. 21<sup>7</sup> and often.

**51** τῶν πόνων αὐτῶν אֲוֹנִים] cf. 105<sup>36</sup> πόνουν αὐτῶν = אֲוֹנִם.

**53** ἐν ἀλπῖδι לְכַתֵּה] Ezek. 28<sup>20</sup>: or ἐπ' ἀλπίδι Ps. 4<sup>9</sup> 16<sup>9</sup>, Judg. 18<sup>7</sup>, Hos. 2<sup>18</sup>.

**54** ὅρος גְּבוֹל] perhaps Gk. crpt. of ὅριον influenced by ὅρος 2<sup>0</sup>; 1 Sam. 10<sup>2</sup>, Isai. 15<sup>8</sup> A are similar cases; cf. also readings of Judith 1<sup>12</sup> 6<sup>4</sup> A, and v. Ps. 65<sup>13</sup>. ὅρος is rare in LXX, and when used is of time limits, Exod. 9<sup>5</sup>, Neh. 2<sup>6</sup>. There seems no certain instance of it neuter.

**LXXVIII** 56 ἐφυλάξαντο] Both act. and mid. are thus used, cf. 119<sup>4, 63, 67</sup>, v. 17<sup>4</sup>.

57 εἰς τόξον στρεβλόν רַמְנִיה בְּקַשְׁתִּים.

59 ὑπερειδεν] *disregarded*, v. v 21. In Lev. 26<sup>40</sup>, Num. 5<sup>12</sup> ὑπ. = λύει, ὑπεριδεῖν in Num. 1.c. being treated as equivalent to παριδεῖν. 4 M. 15<sup>8</sup>. | 60 οὐ κατεσκήνωσε] i.e. שָׁבֵן.

61 αὐτῶν οὐ (bis)] The application of the possessive to the Lord not being seen.

63 ἐπένθησαν] i.e. בְּלִילָה, Bä.

64 κλαυσθήσονται] i.e. תְּבִכְנִיה, Bä. Mil. *ploraverunt*, V. *plorabantur*.

65 κεκραυπαληκώς מִתְרֹונָן] *that had been overcome*, altern. meaning with *shouting* AV. The period of the wine's influence answers in LXX to the Lord's apparent inaction, in AV. and PB. to his awakened vigour. | 68 אָשָׁר] om. B only.

69 ὡς μονοκεράτων כְּמוֹרְמִים] i.e. גַּמִּים prob. meant by LXX as "in mighty strength." | ἐν τῷ γῇ כָּאָרֶץ] i.e. בָּאָרֶץ.

70 καὶ ἀνέλαβεν ἡράκλιον] ἀναλαμβάνειν *to lift up*, esp. with personal object (Gen. 45<sup>27</sup>), "raised him from the sheepfold to the throne," cf. 72<sup>3</sup>.

71 τῶν λοχευομένων עַלְוִות] V., PB.

τὸν δοῦλον αὐ. עַמּוֹ] i.e. עַבְדּוֹ 80<sup>5</sup>.

72 ἐν τῇ ἀκακίᾳ בְּתַם 'So 7<sup>8</sup> 26<sup>1</sup> 41<sup>12</sup> al. The word suggested innocence 2 Sam. 15<sup>11</sup>, also 1 K. 22<sup>34</sup>, and so ἀκακος for בְּתַם Job 2<sup>3</sup> 8<sup>20</sup>, בְּתַם Prov. 1<sup>4</sup> al.' D.

**LXXIX** 1 εἰς ὀπωροφυλάκιον לְעֵיִם] So Mic. 1<sup>6</sup> 3<sup>12</sup> (rendered in Jerem.'s quotation 33 (26)<sup>8</sup> ἀβατον with ὀπ. as variant); ὀπ. also = מְלֹוָה Isai. 1<sup>8</sup> (where it is suggested by context) and 24<sup>20</sup>. The hut of the watcher of an orchard, compared as (1) lonely, (2) meanly built, perhaps come to be a proverb for solitary melancholy, unless Is. 1<sup>8</sup> was a pattern to the rest. Rom. *custodiarium*, Mil. V. *pomorum custodiam*.

2 θνητικά נְבָלָת] Lev. 5<sup>2</sup>, Dt. 14<sup>21</sup> of carrion: 2 K. 9<sup>37</sup>, Isai. 5<sup>25</sup> of human corpses.

LXXIX 4 μυκτηρισμὸς καὶ χλενασμός] sneering expressed by nose and (?) lips. -μὸς is a favourite formation, e.g. στεναγμός, ὀνειδισμός, φωτισμός, ἐπισιτισμός, γλυκασμός.

7 κατέφαγον] i.e. **לְכָא**.

9 Κύριε] prob. Gk. crpt. for καὶ (Κē); so V., which however in the line before has ετ̄ *propter* (**לְעֵל**).

10 μήποτε **לִמְמָה**] Gen. 27<sup>45</sup>, Exod. 32<sup>12</sup> (**לִמְמָה** = **וְנָא** μή in Chr. 21<sup>3</sup>). ‘**לְ** deprecating. Hence (from context) = *lest*, often LXX μήποτε, e.g. 113<sup>10</sup> (115<sup>2</sup>): see my note on 1 S. 19<sup>17</sup>, or *Lex.*, p. 554<sup>8</sup>. In Aram. **דִּילְמָא**, lit. *as to which why?* is the regular word for *lest*.’ *D.*

ἐν τοῖς ἔθνεσιν **הַגּוּיִם**] fitting in the common phrase, e.g. the next line, 44<sup>12</sup> 96<sup>10</sup> 126<sup>2</sup> (on the other hand, 115<sup>2</sup>).

ἡ ἐκδίκησις τοῦ αἵματος] PsR. *Vindica sanguinem*, ? Lat. crpt. for *Vindicta sanguinis*.

13 ἀνθομολογησόμεθα] *In return* for thy vindication of us, 3 Esdr. 8<sup>93</sup>, Sir. 20<sup>2</sup>, Lk. 2<sup>38</sup>.

LXXX I ὑπὲρ τῶν ἀλλοιωθ.] v. 60<sup>1</sup>. | ὑπέρ (1<sup>0</sup>) = **לְ** as 5<sup>1</sup>; ὑπὲρ = **לְ** 46<sup>1</sup> 47<sup>1</sup>; no orig. 45<sup>1</sup> (2<sup>0</sup>) and possibly 9<sup>1</sup>; otherwise ὑπέρ in titles = **לְ** **עַ**. It has not in them a personal object except in 56. Perh. this ὑπέρ τοῦ Ἀσσ. and the πρὸς τὸν Ἀσσ. have the same original.

3 ἐναντίον **לְפָנִי**] cf. 85<sup>14</sup>, of one proceeding in the same direction. | 5 τοῦ δούλου σου **עַמְּךָ**] cf. 78<sup>71</sup> 135<sup>12</sup>.

6 ἡμᾶς 1<sup>0</sup> **מֵ—**: 2<sup>0</sup> **מוֹ—**.

ἐν μέτρῳ **שְׁלִילָשׁ**] **שׁ** = δρακί in Isai. 40<sup>13</sup> (a loosely rendered passage).

ψωμιένς] ψ. will most naturally occur in cases of dependency, or where there is an idea of doling out: but it seems sometimes quite general, *feed*, as Dt. 32<sup>18</sup>: in Sir. 29<sup>26</sup> the dependency is reversed. In Mod. Gk. ψωμί = ἄρτος, v. 147<sup>17</sup>. | 7 ἡμᾶς 2<sup>0</sup> **מוֹלָ**.

8 + Κύριε at beginning. | + διάφαλμα at end.

ἐπίφανον τὸ πρόσωπόν σου] ἐπιφ. for **ירָאָה**, as Num. 6<sup>25</sup> and derived passages Pss. 31<sup>17</sup> 67<sup>2</sup> 119<sup>135</sup>, Dan. Θ 9<sup>17</sup>. Also absol.

with dat. of pers. Ps. 118<sup>27</sup> and for Dt. 33<sup>2</sup>. All these 1st aor. act. The 2nd aor. pass. of lightning Ep. Jer. 60. Ἐπιφάναι Lk. 1<sup>79</sup> and ἐπεφάνη Tit. 2<sup>11</sup> 3<sup>4</sup> of dawn. | Acts 27<sup>20</sup> ἀστρων ἐπιφαινόντων.

**LXXX 9 μετῆρας עטשׁ ]** for the more usual ἀπῆρας, v. 78<sup>26</sup>: to emphasise the destination as well as the start. *Thou didst change its home.*

**10 ὁδοποίησας פנית ]** Isai. 62<sup>10</sup>. PsR. *Viam fecisti*, V. *Dux itineris fuisti.*

**καὶ κατεφύτευσας ותְשַׁרֵּשׁ ]** 2 masc. So V., AV. not PB.

**ἐπλήσθη ]** i.e. נִתְפִּילָה. Rom. *repleta est terra*, Mil. *replevit* (V. *impl.*) *terram.*

**11 ἐκάλυψεν [כִּסְוָה] i.e. בְּפַה** (cf. 1 Sam. 21<sup>14</sup>, Driver), or free rendering, cf. 44<sup>20</sup>.

**ἀναδευθράδες ענפיה ]** ἀναδ. (Ez. 17<sup>6</sup>) (פְּרָאַת Vine branches that climb trees (repeating ἐκάλυψαν).

**12 παραφυάδας יונקותיה ]** *suckers*, 4 M.. 1<sup>28</sup>.

**14 ὄνος ἄγριος יז שְׁרִי ]** *al. μόνιος ἄγριος*.

*Mónios* is variously taken for (1) wild boar, (2) wild ass (as in B), (3) a mad animal parted from companions.

**ἄγριος**] as answering by derivation to שְׁרִי.

V. *singularis ferus*. From *sing.* comes French *sanglier* a wild boar, called in some Romance dialects *sulone* (from *solus*); but the relation to *μόνιος* and to this passage is not clear.

**κατενεμήσατο ]** (“un-Attic” Veitch) for *κατενείματο.*

**16 καὶ κατάρτισαι αὐτήν ]** i.e. וְלִבְנָה the pron. supplied, Bä. ‘Not that כְּפָה can mean *κατάρτισαι*. The Qal is not in use in Hebr.; no doubt וְכַנְנָה was taken as though וְלִבְנָה; cf. 68<sup>10</sup>.’ D.

*κατάρτισαι*. *set it right*, often for חֲבִין, v. 29<sup>9</sup>.

**17 ἀνεσκαμένος כְּסֹוחָה ]** *dug up*, cf. 7<sup>16</sup>.

**LXXXI 1 “πέμπτη σαββάτου** prefixed...in the cursive ms 156” Sw. *Introd.*, p. 251.

**ψαλμός 1<sup>2</sup>.** PB. “sing *we*” must be simply a misprint.

**3 ψαλμόν זָמְרָה ]** v. 71<sup>22</sup>.

**LXXXI 4** ἐν νεομηνίᾳ] **בְּחַדְשָׁן** Exod. 40<sup>2</sup>.

ἐν εύσήμῳ ἡμέρᾳ] **בְּכָסָה לִיּוֹם** a free rendering.

Εύσ. = either *well marked*, acc. to the meaning of **כ'** which is assumed by PB. and AV. *appointed*; or simply *celebrated, distinguished*, a general meaning given for an unknown word.

**נְמָהָן**] Gk. crpt. for **ἡμᾶν**. V. *In insigni die* (Rom. *die insigni*, Mil. *die insignis*) *solemnitatis vestræ*, PB. *In the time appointed and upon our solemn feast day*.

**6 αὐτόν**] a mechanical rendering, difficult to interpret. Perhaps “He placed a testimony in Joseph, even Joseph himself at the Exodus,” possibly with allusion to his dead body (Ex. 13<sup>19</sup>). PsR. *eum*, V. Sarum and Rom. Miss. (Introit Ps. for the September Ember Wednesday) *illud*.

ἐκ **לְעֵלָה**] (LXX has not the last clause of Gen. 41<sup>45</sup>).

**τὴν οὐκ ἔγνω ἡκουσεν** **לَا יָדַעֲתִי אֲשֶׁר**] Prepn. and pronouns altered to remove the difficulty.

**7 ἀπέστησεν** **הִסְרֹתִי**.

**ἀρσεων** **סְבֵל** **אָ**. is used classically as verbal subst. of *aīρω* in its various meanings. In LXX for substt. of **נִשְׁאָן** (which freq. = *aīρω*) | 2 K. 8<sup>9</sup> (**מִשְׁאָן μ' καμῆλων**) | 2 S. 11<sup>8</sup> (the food sent to Uriah) | 19<sup>42(43)</sup> (**נִשְׁאָן אָρσִין ἡρεν**, cf. **ἐπαρσις** Ps. 141<sup>2</sup>). Also for **סְבֵל** used of *forced labour* 1 K. 5<sup>15(29)</sup> 11<sup>28</sup>, which is the sense here.

ἐν τῷ κοφίνῳ] **מִדּוֹר** **בְּדֹור** i.e. *the hod*, altern. meaning now preferred.

**ἔδούλευσαν**] i.e. **פָּעַבְנָה**.

**8 + με** V., PB. | **καταγίδος** **מַעַם**] V., PB.

**9 + καὶ λαλήσω σοι**] from 50<sup>7</sup>, so Rom. (exc. *σοι*) not Mil. V. **Ιστρ.** before instead of after **κ.** **διαμ.** **σ.** Rom. both before and after.

**διαμαρτύρομαι**] al. **-υροῦμαι**, v. 50<sup>7</sup>.

**10 πρόσφατος** **זֶה**] Dt. 32<sup>17</sup> of new-fangled gods (מִקְרָוב). **πρ.** *new killed, fresh*, of meat, then *fresh* generally: classical, esp. in later writers.

**LXXXI 12 προσέσχεν אָבָה.**

**13 ἐπιτηδεύματα στροφές** [rendered Dt. 29<sup>18</sup> ἀποπλάνησις | Jer. 3<sup>17</sup> ἐνθυμήματα), V. *ad inventionibus*, Mil. *voluntatibus*.  
ἐπιτηδεύμασιν מועצותיהם.

**15 ἐν τῷ μηδένι** [כמעט] i.e. (apply.) *In no time*; there is no parallel to this meaning. In 2<sup>12</sup> כִּי = ἐν τάχει.

**ἐπέβαλον אָשִׁיב.**

**15—17** Perh. the *ἄν* is meant for all the aorists. V. has indicatives in 16. 17. Cf. 51<sup>18</sup> 55<sup>18.13</sup> 119<sup>92</sup> 124<sup>3.4</sup>.

**17 ἔχόρτασεν αὐτούς אָשְׁבִּיעַ** cf. Dt. 32<sup>13.14</sup>.

**LXXXII 1 θεῶν לְאָ.** | ἐν μέσῳ δὲ θεούς i.e. בְּקָרְבָּן.

**2 πρόσωπα λαμβάνετε** [Lev. 19<sup>15</sup>, Job 42<sup>8</sup>, Mal. 1<sup>8.9</sup> 2<sup>9</sup>, Lam. 4<sup>16</sup>. | 3 ὄρφανὸν καὶ πτωχόν דָּל וַיְתָוֹם.

**4** Mil. (with PB.) + *eos* in 2nd line: Rom., V. bring *egenum* into it.

**7 ὑμεῖς δὲ כִּנְ.**

**δὲ ἄν**] perh. doublet, *ἄν* Gk. crpt. for δή.

**LXXXIII 2 τίς ὁμοιωθήσεται σοι אַל רְמִי לְךָ** general sense conjectured; cf. a simil. confused paraphr. Isai. 62<sup>7</sup>.

**καταπραύνης**] intrans., cf. 89<sup>10</sup>.

**3 ἥχησαν יְהִמּוֹן**] Rom. *sonaverunt*.

**4 τῶν ἀγίων σου צְפָנִיךְ.**

**5 ἐξ ἔθνους מְגֹוִי** Hebraism of transl., = ὁστε μὴ εἶναι ἔθνος.

**6 ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό קְבָּב יְחִזְקָו**] pleonastic.

**11 אֶעֱדָוָר עִזִּינְדָּאָר**] other transliterations Josh. 17<sup>11</sup> 'Eδār, 1 Sam. 28<sup>7</sup> 'Aelādār, Nηνδār [29<sup>1</sup> 'Aelādān, 'Aenādār]. | + ως.

**12 θοῦ שִׁיחָתָמו**] suffix omitted as introductory (referring to object soon to be expressed (נְדִיבָמָו) and superfluous. Aramaic, and v. Driver on 1 Sam. 21<sup>14</sup>.

**כ** omitted three times, as against ωσεὶ inserted v 11.

**13 οἵτινες**] introducing new sentence.

**ἐαυτοῖς**] 1st pers. plur.

**τὸ θυσιαστήριον נָאֹות**] al. ἀγιαστήριον. Latt. *sanctuarium*. The rendering θ. wants explanation.

**LXXXIII 15 κατακαύσαι]** aor. opt. after *ωσεί*, cf. Exod. 33<sup>11</sup> (AF), Num. 11<sup>12</sup> 22<sup>4</sup> (AF), Dt. 1<sup>44</sup> 8<sup>5</sup> (B): so pres. opt. (*ωσπερ εἰ*) Prov. 25<sup>26</sup>: and fut. opt. Judg. 16<sup>9</sup> (B): with *ως* aor. opt. Num. 22<sup>4</sup> (B), Dt. 32<sup>11</sup>, Isai. 11<sup>9</sup> 21<sup>1</sup> 66<sup>20</sup> (*ως ἀνενέγκαισαν*. Sw. *ἄντι εἰν.*): *ως εἰ* with subj. Dt. 8<sup>5</sup> (AF), 22<sup>26</sup>, Isai. 18<sup>3</sup>; *ὅν τρόπον* with subj. Isai. 7<sup>2</sup>. (But cf. the use of *ως ἄν* 10<sup>15</sup> 55<sup>10</sup> noticed by Mr Ottley, *Isaiah*, p. 55.)

**16 ἐν τῇ ὁργῇ σου בְּסֶפְתָּה]** removing metaphor.

**LXXXIV 1 ληνῶν]** v. 8<sup>1</sup>.

**2 ως ἀγαπητά מִדְּדֹת]** PsR. *Quam amabilia*, V. *Quam dilecta* (as *diligere* = *ἀγαπᾶν*, *amare* = *φιλεῖν*, cf. e.g. Vulg. Jn. 21<sup>15,17</sup> where Augustine has *amare* throughout), PB. *O how amiable\**. | **3 καλ 1º גָּמָן**] V., PB.

**4 στρουθίον צְפָר**] 11<sup>1</sup>. Gk. and Hebr. both used with much vagueness. “It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the case of the thrushes and the larks, the nat. hist. of Aristotle scarcely comprehends a longer catalogue than that of Moses.” Dict. B. *Sparrow*.

**έαντῳ** supplied from next line: so PB., which omits in next line.

**τρυγών דְּרוֹר**] For *τρ.* V. *turtur*; Bochart and Bä. *wilde Taube*. PB., AV., RV. here have *swallow* (their rendering of **סְמֹדָה**).

**νοσσιὰν ḥַבְתָּה**] Dt. 22<sup>6</sup>.

**θήσει]** PsR. Sar. Brev. *reponat*, V. *ponat*.

\* It would be natural to associate the PB. *amiable* with PsR. *amabilia*; but though the Missal Pss. are as a rule from the Psalt. Rom., in this particular case the Sarum Missal (Introit Ps. xiv p. Trin. and Pro Rege, and Tract. In Dedic. Eccl.) draws on the Vulgate (with *reponat* (v. on v 4) in the Tract and another small change). The earliest form of the Introit Pss. had *amabilia*, but by 1206 *dilecta* was well established. These facts are derived from W. H. Frere's Reproduction of the earliest known Sarum Gradual. (*Amiable* is of course not from *amabilis* but from *amicabilis*, and the resemblance may be accidental.)

LXXXIV 4 νοσσία ἐ. אַפְרָחִיה cf. Dt. 22<sup>6</sup> (νοσσοῖς).

5 εἰς τοὺς αἰώνας τῶν αἰώνων **לְעוֹלָה**] i.e. **לְעֹלָה** V., SM., PB.

6 παρὰ σοῦ ־בָּ. | + קָרְבָּה] not V.

ἀναβάσεις תְּמַסְלּוֹת ? [מְשֻׁלָּות]. PB. THY ways, from note of SM. | ἐν τῷ καρδίᾳ αὐτοῦ. בלבבם.

**מִתְּטוֹ** i.e. **עַרְקָה** (Schleusner); or in Aram. sense, **made**,

7 τοῦ κλαυθμῶνος נַבְכָּה] connecting with verb, a play on the word, perhaps intended. Kl. Judges 2<sup>1,5</sup>, 2 S. 5<sup>23,24</sup> †. εἰς τόπον] i.e. נַעֲשֵׂה, cf. 87<sup>7</sup>.

ברכות = MT. PB. and AV. understand **ברכות** [εὐλογίας].

בָּשָׂר בָּשָׂר] (clotheth), gen. sense.

δονομοθετῶν μορία] altern. meaning, cf. 9<sup>21</sup>.

8 ὁ Θεός τὸν] i.e. τὸν. PB. combines “*Unto the God of Gods*” (cf. 22<sup>13</sup> 47<sup>10</sup>). V. *Deus deorum*, v. 17<sup>15</sup>.

xx + μα] V., PB.

**παραριπτεῖσθαι** **הסחתו פָּתַח**] All but B **παραρίπτεισθαι**. Schleusner gives two meanings (i) *reject*, (ii) in a contemptuous sense, *admit*, for this quoting 1 Sam. 2<sup>36</sup> **παράριψόν με**. **סִפְחָנִי**. The renderings of the two passages must be connected but it is not clear how: **הסחתה** is rendered 1 Sam. 26<sup>19</sup> **ἐστηρίσθαι**.

τοῦ θεοῦ i.e. אלֹהִים from the following.

ἐπὶ σκηνώμασιν] σκ. = both אַהֲלִי (132<sup>2</sup>) and אַהֲלִי (132<sup>5</sup>).  
 ἐπὶ possibly Gk. crpt. for ἐν, derived from Cant. 1<sup>8</sup> where ἐπὶ σκ. = על מְשֻׁבְּנָה, *hard by the tents*.

12 ἐλεον καὶ ἀληθειαν ἀγαπᾷ ומן שמש] an unusual paraphr., v. p. xv. "Eleon must correspond to מְנֻן and ἀληθ. to שׁ; and ἀγαπᾷ = loveth himself to show (Amos 5<sup>15</sup>, Wisd. 1<sup>1</sup>).

ἵστερήσει υἱοῖ] a great variety of readings: perhaps Gk. crpt. for *στερήσει* (Biel gives Num. 24<sup>11</sup> ἵστέρηκε, but the uncials only ἵστέρησεν, -εσεν), v. 23<sup>1</sup>.

The repeated *Dominus* and the *Deus* are variously dealt with in the Lat. versions.

LXXXV 3 τὰς ἀνομίας τῷ λαῷ σου עמיך עון.

**LXXXV 4** ἀπέστρεψας **הַשִּׁבְוֹת**] intrans. Ez. 14<sup>6</sup> 18<sup>30,32</sup>, Bā.; cf. Gen. 18<sup>33</sup> ἀπέστρεψε = שָׁב intrans.

5 ἐπίστρεψον **הַמָּאָס**] **שׁוּבָנוּ**] altern. rendering.

ἀπόστρεψον] i.e. prob. **הַסְּרָר** : involving change of prep. מִמְנוּ for עִמְנוּ.

6 μὴ...δργισθήσῃ **הַתְּאַנְּגַתְּה...**] V. *numquid* **irasceris**. Al. δργισθῆς. Rom. *ut non...irascaris*, Mil. *ne...irascaris*, Gk. crpt. or perh. reading **אַל** for **הַל**, cf. v 7.

**διατενεῖς** **תִּמְשָׁךְ**] Elsewhere in LXX only with material reference (e.g. of missiles, cords, tent), except Wisdom 8<sup>1</sup> διατείνει (**η̄ σοφία**) ἀπὸ πέρατος *eis* πέρας.

7 ὁ θεός **הָלָא**] i.e. **אֱלֹהִים**.

**ζωώσεις**] a causative fut. found else in LXX only 80<sup>19</sup> (A in 138<sup>7</sup> has **ζώσις**) but more freq. in other translators.

8 **δώῃς** **תְּתַתְּ**] 2nd pers. opt. is not freq. in optative sense. Here it may answer to change of Hebr. tense. **δώῃς**, a variant, 121<sup>3</sup> | **תְּדַוֵּס** 128<sup>5,6</sup> | ἀπόλοιο Dt. 33<sup>27</sup> | **εַעֲפָרָתְּ** **θְּ** **εִנְגְּתָה** Judges 9<sup>17</sup>, Ruth 1<sup>9</sup> **εַעֲרֹעֲתָה** | **εַעֲדָה** **תְּ** **εִנְגְּתָה** Tob. 5<sup>17</sup> and a few more.

9 + ἐν ἐμοί] i.e. **בְּ** derived from the **בַּי** of next line. V. *in me*, PB. *concerning me*.

καὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν **וְאַל-יִשּׁוּב** **לְכַסְלָה**] i.e. **וְאַל-יִשְׁבּוּ** **שְׁבַי** **לְבָם** **לְהָ** Bā.

14 **ἐναντίον**] v. 80<sup>3</sup>.

*eis* ὄδὸν will bear either meaning, *set his steps in the way* or *make his steps a way*. Cf. 69<sup>22</sup> *eis* 1<sup>0</sup>.

**LXXXVI 5** ἐπιεικής **סְלָל**] ἐπ. here only in LXX, though cognates occur.

10 + ὁ μέγας] most uncials omit.

11 **εὐφρανθήτω**] i.e. **שְׁפָתִים**, as Exod. 18<sup>9</sup> (LXX **ἐξέστη**), Job 3<sup>6</sup>: Ps. 21<sup>7</sup> **וְחַדְחַת** (**εὐφρανεῖς** **אַתָּוּנ**).

15 v. Exod. 34<sup>6</sup>. Gk. and Hebrew exactly similar.

**LXXXVII 1** οἱ θεμέλιοι αὐτοῦ] i.e. **יְסִידָתֵי**. V. *fundamenta ejus*; misunderstood by PB. *Her f.*

4 **μνησθήσομαι**] i.e. **אַנְכֹּרֶן**. | **καὶ λαός**] i.e. **בָּנָם**.

LXXXVII 4 οὐτοι ηι] dealing freely with number.  
ἐγενήθησαν רַיִלְיָה] Latt. fuerunt: for the reverse v. 45<sup>17</sup>.

5 Μήτηρ Σιών ἐρει **אֶלְעָזֶר**] PsR. *Mater Sion*, i.e. אֶלְעָזֶר. Gk. crpt. of Μήτηρ τῆς Σ. or μήτι της Σ. v. 41<sup>9</sup>, as V. *Numquid S.*

The corruption *μήτηρ* was suggested by context, and has led to joining the first *ἄνθρ.* to *ἐρεῖ* as subj. "Sion is my mother shall a man say, and man was born in her" (instead of *ἄνθρ. καὶ ἄνθρ.* each and every one; v. *Par. Psr.*).

ἐγενήθη יָלֵד] v. last verse. PsR. *factus est*, V. *natus est*.

6 διηγήσεται] i.e. יִשְׁבַּר, so apply. PB. *rehearse*, V. *narrabit*.

6. 7. καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῷ. Διαψ. [זה יلد-شم סלה ושרים] LXX, reading וְשָׁרִים, move it back to before זה, which they take either as a plural or as a distrib. singular.

7. εὐφρατομένων חוללים equiv. meaning.

**πάντων** [כָּל] taken with preceding word, ungrammatically unless they read **כלם** as 8<sup>8</sup>.

ἢ κατοικία] i.e. מַעֲנוֹן, singular suffix referred to plural noun. Cf. 84<sup>7</sup>; also Zech. 13<sup>1</sup> מִקְרָא = *tópos* (i.e. מָקוֹם). “The singers and trumpeters shall he *rehearse*” (PB.); the meaning of the verb is not clear (SM. *recensebit*).

LXXXVIII 1 τῷ Ἰσραὴλ τῷ אֶזְרָחִי cf. 89<sup>1</sup>.

3 + *Kύριε* at end] so PsR.; om. some mss. Horol. V.

5 ἀβοήθητος אֵין אִיל cf. 22<sup>1. 20</sup> 107<sup>17</sup>.

6 τραυματίαι ἔρριψμένοι חללים doublet; ἔρρ. 1 M. 11<sup>4</sup>.

καθεύδοντες ἐν τάφῳ **שבתִי קבר** cf. 68<sup>7</sup>.

**καὶ αὐτοῖς**] Literal, continuing the relative clause.

7 ἔθεντό με] i.e. שָׁנָנִי; so v. 9.

ἐν σκιᾳ θανάτου בצלות [במצלוֹת] i.e. בצלמות.

<sup>8</sup> τοὺς μετεωρισμούς σου] v. 42<sup>8</sup>. PsR. *elationes*, V. *fluctus*.

ἐπ' ἐμὲ ἐπήγαγες ענית.

II ἡ ιατροὶ ἀναστήσουσι] i.e. אָם רְפָאִים יְקִימּוּ. So Is. 26<sup>14</sup>. “Shall physicians effect their professional success?” Cf. ἀναστησον 41<sup>11</sup> | ἀναστησόμεθα Hos. 6<sup>2</sup> | ἀνάστηθι Acts 9<sup>34</sup> | ἐγερεῖ Jas. 5<sup>15</sup>.

**LXXXVIII 13** ἐπιλελησμένη] Mil. *obliterata*, Rom. V. *oblivionis*.

14 προφθάσει σε τὴν κρήτην] so 17<sup>13</sup> 18<sup>6,19</sup> 21<sup>4</sup> 59<sup>11</sup> 68<sup>26</sup> 95<sup>2</sup> 119<sup>147,148</sup>; ὡρ = προκαταλαβέτωσαν 79<sup>8</sup>, and προπόρεύσονται 89<sup>15</sup>. προφθ. always = ὡρ (exc. 68<sup>32</sup> ἡρού), “come to meet thee,” i.e. surprise thee, as one who advances half way hastens the time of meeting.

15 προσευχήν νέφες] Gk. crpt. for ψυχὴν which is also read.

16 καὶ ἐν κόποις υἱοῦ] i.e. υἱοῦ or υἱοῦ.

ὑψωθεὶς δὲ ἐταπεινώθην] i.e. ἀμοκάθαι? Bä. Cf. for use of ptcpr. 35<sup>11</sup> 102<sup>11,14</sup>, and more exactly μνησθεὶς ἡμῶν εὐλόγησεν 115<sup>12</sup> (AT<sup>c.a.</sup>); not uncommon, Gen. 27<sup>14</sup> 37<sup>14</sup> 45<sup>28</sup>.

ἔνηπορήθην ἀπονή] “Meaning of the Hebr. unknown,” *Par. Psr.*

17 ἐτάραξάν με צמתתני.

19 ἀπὸ ταλαιπωρίας] i.e. קָשָׁחַ, interpreting figure.

**LXXXIX 1 τῷ Ἰσρ.]** v. 88<sup>1</sup>.

τὰ ἐλέη σου Κύριε חסידי יי' v. 26<sup>12</sup>.

3 εἶπας] i.e. אמר for אמר.

ἐν τοῖς οὐρανοῖς נִשְׁמִים...בָּהֶם] cf. 10<sup>5</sup>.

έτοιμασθήσεται] i.e. תִּפְנִיחַ Niph.

7 + καὶ τίς.

ἐν υἱοῖς θεοῦ בְּבָנֵי אֱלֹהִים The Hebr. is perh. a double plur. form, correctly rendered by LXX. J. & L. Cf. 29<sup>1</sup>.

8 ἐνδοξαζόμενος] 2 Thess. 1<sup>10</sup>. | βουλῇ צוֹר] 111<sup>1</sup>, Gen. 49<sup>6</sup>. | μέγας] i.e. בָּן.

10 σάλον] taking נָזָר = שָׁאַזְרָה (subst.). For בָּן v. 17<sup>9</sup>. | בְּ— amalgamated, as v 3. ס. here in literal sense: in 55<sup>23</sup> 66<sup>9</sup> 121<sup>3</sup> = מָוֹת.

13 θαλάσσας מִין] al. θάλασσαν. Either as Aramaic plural, or from יָם with mark of abbreviation overlooked (D.).

Ἐρμωνιέμ] from 42<sup>7</sup>.

15 έτοιμασία] μερון the foundation preparing for superstructure, v. 10<sup>17</sup>.

20 ἐν ὄράσει τοῖς υἱοῖς σου בְּחַלְסִידָךְ] Gk. crpt. for δοσίοις. PsR. *in aspectu filiis tuis*, V. *in visione sanctis tuis*.

**LXXXIX 20** + μον at end.

21 ἐν ἐλέει **בְּנֵמֶשׁ**] Gk. crpt. for ἐλαίῳ. | B om. μον.

22 συναντιλήμψεται αὐτῷ **עַמּוֹת** תְּבוּן.

**κατισχύσει αὐτόν**] *shall strengthen him*: in another sense κ. with gen. *prevail against*, Jerem. 15<sup>18</sup>, Mt. 16<sup>18</sup>: cf. the two meanings of *κραταιοῦν* (*κρατύνειν*) 74<sup>18</sup>. *Κατισχ.* is also sometimes intrans. as Josh. 17<sup>18</sup>.

23 οὐκ ὡφελήσει ἔχθρὸς ἐν αὐτῷ **בְּנֵי יִשְׂרָאֵל**] V. *nihil proficiet inimicus in eo*. “The enemy shall make no profit by him” (referring to **הַשְׁנָן**, lend on usury). For ὡφελεῖν intrans. cf. Sir. 5<sup>8</sup> μὴ ἐπεχεί ἐπὶ χρήμασιν ἀδίκους οὐδὲν γὰρ ὡφελήσεις (al. ὡφελήσει σε): 31<sup>28</sup> εἰς οἰκοδομῶν καὶ εἰς καθαιρῶν τί ὡφέλησαν (al. -σεν) πλείον ἢ κόπους: 31<sup>30</sup> βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ τί ὡφέλησε τῷ λουτρῷ αὐτοῦ: 31<sup>31</sup> τί ὡφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν. Such words seem naturally to fall into an intrans. or reflexive meaning, as Lat. *proficio* here, or in colloquial English “You will do no good in that way,” i.e. not succeed; “What good will he do by his washing?” i.e. will he get. ὡφ. will have at the same time to imply, either technically or colloquially, pecuniary advantage. This is supported in LXX by ὡφέλεια = **בְּנֵמֶשׁ** 30<sup>10</sup>, Job 22<sup>3</sup> (Jude 16); and also by Jerem. 15<sup>10</sup>, where ὡφελεῖν transitive refers to gain made by usury, though either the correspondence is not exact or the clauses are in reverse order: οὐτε ὡφέλησα οὐτε ὡφέλησέ με οὐδείς **בְּנֵי יִשְׂרָאֵל**, “I neither helped (as lender) nor did others help me,” or “I neither yielded profit (as borrower), nor did any yield profit to me.” Field (Hexapla) says “In loco Jerem. 15<sup>10</sup> *Non feneravi neque feneraverunt mihi* olim legebatur (ut hodie in omnibus libris tum scriptis tum editis) οὐτε ὡφέλ. [ut supra] pro quo Origenes in Commentariis ad locum legit enarratque οὐτε ὡφείλησα... ὡφείλησεν lectorem commonefaciens εἰ καὶ ἀνέγνωμεν οὗτος ἀλλὰ καὶ δεῖ εἰδέναι ὅτι τὰ πλείονα τῶν ἀντιγράφων τῆς ἐκδόσεως τῶν Ο' οὐκ ἔχει οὗτος ὕστερον δὲ ἐπισκεψάμενοι καὶ τὰς λοιπὰς ἐκδόσεις ἔγνωμεν γραφικὸν

εἴναι ἀμάρτημα.” Origen seems to regard ὡφεῖλησα, -εν as having no considerable ms authority, and they involve a *mirabilis constructio* as truly as 35<sup>14</sup>. The variants in Sirach however may show that the use of ὡφελεῖν which these places seem to imply was one which fell out of use and knowledge.

**LXXXIX 23** + προσθήσει] from 2 Sam. 7<sup>14</sup>, 1 Chron. 17<sup>9</sup>, so Mil. V. but not Rom.

24 καὶ συγκόψω ὁντοθι] Dt. 9<sup>21</sup> B.

τροπώσομαι ἦναι] First found in LXX; not in Pentat. Active, Judges 20<sup>35</sup> A. Generally mid. and pass. as 2 Sam. 8<sup>1</sup>, 2 Chron. 18<sup>34</sup>.

36 ἐν τῷ ἀγίῳ μον] neut. for abstr.

38 ὡς ή σελήνη κατηρτισμένη] possibly, as one variant has it, ὡση = ὡσεί, copyists growing less sensitive to the rule of the article. (Cf. Num. 19<sup>10</sup>, 2 Chron. 21<sup>3</sup>, Oxf. ed.) Or κατ. = ή κατ., it being more easily broken in the case of a ptcp., cf. 1 Cor. 8<sup>12</sup>. Or understanding ἔστιν as in the 2nd line, “as the moon is perfected and as the witness is faithful.”

39 ἀνεβάλον] v. 78<sup>21</sup> *puttest off helping*.

40 κατέστρεψας ἡπτάναι.

τὸ ἀγίασμα αὐτοῦ ὑπονομ] so 132<sup>18</sup>. PsR. seems to interpret ἀγίασμα rightly as *sanctitatem* (v. 93<sup>5</sup>).

The LXX recognize in 'נ the meaning *insigne, diadem*, only when forced by the context (Exod. 29<sup>6</sup> שְׁרָקָה נָזֶר τὸ πέταλον τὸ ἀγίασμα; 2 Sam. 1<sup>10</sup>, 2 Chron. 23<sup>11</sup> βασίλειον): often = cogn. of ἀγιάζω. Lev. 21<sup>12</sup> שְׁמַן נ' = τὸ ἀγιον ἔλαιον, cf. Lev. 25<sup>5,11</sup> | 2 K. 11<sup>12</sup> (of the diadem) transliterates Ἰέζερ. | Cf. of Nazirites (נִזְרִים) Amos 2<sup>11</sup> εἰς ἀγιασμὸν | Judg. 16<sup>17</sup> ἀγιος | In Num. 6 by cogns. of εὐχομαι | Lam. 4<sup>7</sup> Ναζειραῖοι.

44 ἦν neglected. | τὴν βοήθειαν ωρ] v. 19<sup>15</sup>.

45 ἀπὸ καθαρισμοῦ αὐτόν ρωτημ] αὐτόν supplied from suffix, or Gk. crpt. for αὐτοῦ: v. Swete's variants. “It is open to doubt whether it should be translated as AV. (and PB.)..., or

‘Thou hast made him to cease from his splendour’ (מן = מ... as LXX.) J. & L. Cf. alternate readings Acts 19<sup>27</sup>.

**LXXXIX 46** ἐσμένερυνας הַקְצָרָתָה.

τοῦ θρόνου αὐτοῦ (B only) עַלְמִיו] Gk. crpt. of χρόνου: or 'y taken as a subst., derived (falsely) from הַלְעָם.

κατέχεας תְּהֻמִּתָּה.

κ. αὐ. αἰσ.] The class. cases; as Gen. 39<sup>21</sup>; cf. Ex. 24<sup>8</sup> [τὸ αἷμα] κατεσκέδασε τοῦ λαοῦ.

48 τίς ή ὑπόστασίς μον] giving a 1st p. s. suff. to 'n, v. 44<sup>3</sup> 39<sup>8</sup>. | μὴ γάρ] הַמְלָלָה.

51 בְּלָ] om., so Latt., PB.

τῶν δούλων objective, and ἐθνῶν subj. gen. with ὀνειδισμοῦ.

52 οὐ] cogn. acc. attracted into gen. and standing with ἀντάλλα, for a double acc. after ὠνειδισταν, cf. 95<sup>9</sup>.

ἀντάλλαγμα πάκιον] V. *commutationem*. 'y, rendered 77<sup>20</sup> ἵχνη | 19<sup>12</sup> ἀνταπόδοσις | 40<sup>16</sup> (עַלְלָל) παραχρῆμα | 70<sup>4</sup> παραντίκα | 119<sup>13</sup> διαπαντὸς | 119<sup>112</sup> δι' ἀντάμειψιν. Apolinarius' version is οἵ Ῥα τεοῦ Χριστοῦ καὶ εἰκόνα λωβήσαντο.

Some Latins take ἀντ. as the reverse of Christ in his Passion when compared with previous glory.

**XC 1** καταφυγή μυων] so 91<sup>9</sup>. A sort of gloss.

2 γενθῆναι גָּלַלְיָה] i.e. =γεννη. V. *fierent* (cf. v 1 ἐγενήθης = יִהְיָה = V. *factus es*): v. 45<sup>17</sup> 87<sup>4.5</sup>.

καὶ πλασθῆναι] i.e. לְלַבְּזָהָו.

2. 3 μὴ] i.e. לֹא. V. doublet *tu es Deus, Ne.* Mil. as Gk., Rom. varies.

5 τὰ ἔξουδενώματα αὐτῶν מְרַמְתָּם רְזָא] Not apparent how they got ἔξουδ., which is found only Dan. 4<sup>14</sup> לְבַשְׁשָׁ (lowest of men).

Ἐτη ἔσονται “שָׁנָה”? “will (often) last for years,” i.e. שָׁנָה = (plures) annos. The optatives (= as often Hebr. futures) seem to show that ἔξ. is meant to paraphrase something vicious, as evil successes, etc. He prays that these, however long they seem to last, may really be short-lived and pass quite away. V. *quæ pro nihilo habentur, eorum anni erunt*. “Eorum” to

correspond to the Gk. must go with the subst. clause *quæ—hab.* and not with *anni*. PsR. however unfolds in another direction, “*Quæ* (Mil. *quia*) *pro nihilo habentur, anni eorum.*”

Apolin. : Μωμητά σφισιν ἔργα γενήσεται εἰς ἐνιαυτούς.

**XC 6** σκληρυνθείη καὶ ἔηρανθείη] doublet for שָׁבֵשׁ. ἔηρ. from Symm. (ἔηρανθείσ), Bä. Latt. *induret et arescat*, PB. *dried up and withered.* | 8 δ αἰών ἡμῶν] i.e. לְלֹא נָא.

9 ἔξελιπτον] i.e. בָּקַר. | ἔξελιπτομεν] i.e. בָּקַר יְלִינוּ Bä.

ώς ἀράχνη (-ην Bä p.m.) ἐμελέτων] כְּמוֹרָהָנָה (Targum) only *sicut aranea*; ἐμελ. a doublet” Bä., i.e. נוֹנִי (spider Aram.) and some form of הָגָה. Bä seem to take ἐμελ. as 1st sing.; the other MSS with Latin (*meditabuntur*, ? Lat. crpt. for *-antur*) as 3rd plur.; the spider is here supposed to exhaust herself in web spinning, as the snail on its slimy track. (“Contra herbam et araneam et contra flo(re)s foeni, Domine, qui semper misertus es hominibus quid moveris?” Arnobius Minor.) PB. *A tale* = apply. *a narration.* ‘Jerome *quasi sermonem loquens* (הָגָה): SM. *veluti sermonem* (sc. *illico transeuntem*). Cf. Rashi מִרְאַת הָגָה. PB. rendering might come from Jer. incorrectly paraphrased, but more probably from SM.’ *D.*

10 ἐν ἐνιαυτοῖς (B only) בְּהַם] Gk. crpt. for ἐν αὐτοῖς, i.e. τοῖς ἔτεσιν, the nom. left pendant as sometimes, v. 103<sup>15</sup> 107<sup>5</sup>.

καὶ τὸ πλειον αὐτῶν] וְרַבָּם Bä.

ἐπῆλθε γέν] referred to Arab. root (quoted by Bä.).

πραύτης χίσ] as if from חָשָׁה silere.

+ ἐφ' ἡμᾶς] PsR. not V.

καὶ παιδευθησόμεθα הַוְנָעַפָּה] וְנָעַפָּה i.e. ?

**II** ἀπὸ τοῦ φόβου τοῦ θυμοῦ σου] כִּירָאַתְךָ עַבְרַתְךָ i.e. מִרְאַתְךָ y. Some MSS insert the σου after φόβου.

τοῦ θυμοῦ (Bä p.m. only)] Gk. crpt. for τὸν θυμόν.

12 τὴν δεξιάν σου בְּנֵי מִינָה] i.e. בְּנֵי מִינָה. Most MSS + οὐτως.

καὶ τοὺς πεπαιδευμένους וְנָבָא] “= וְנָבָא Isai. 66<sup>2</sup>, Prov. 15<sup>13</sup>” Bä. Or referred to בְּרַב (rendered 2<sup>12</sup> παιδείας).

13 παρακλήθητι] as often Gen. 24<sup>67</sup> 37<sup>35</sup>, Dt. 32<sup>36</sup>,

Ps. 119<sup>52</sup> 135<sup>14</sup>. "Comfort thyself, do the gracious work which is pleasing to thee." Mil. V. *Deprecabilis esto*, Rom. *deprecare* (imper. pass.) taking παρακαλεῖν in the sense of *intreat*.

**XC 14** ἐνεπλήσθημεν] i.e. עָבֹעַנְנוּ.

15 ad init. נִנְחָשָׁל] om. B *al.*: others εὐφράνθημεν (with PsR. *delectati sumus*, V. *lætati sumus*), i.e. מִתְחַנֵּן: Horol. (Gk. crpt.) εὐφρανθείημεν.

ân] relative attraction from acc. of time.

16 καὶ ἵδε] i.e. גַּם אָהָה. | ἵδε ἐπὶ] Hebraism.

καὶ ὁδήγησον] i.e. וְהַדְרֵךְ 45<sup>5</sup> 25<sup>5</sup>.

17 וּמָ...כּוֹנְהָהוּ 2<sup>0</sup>] omitted by B only with Rom. Retained by Mil. V.

**XCI 1** + αῖνος ὡδῆς τῷ Δανεῖδ. | ἐν βοηθείᾳ בְּסָתָר.

τοῦ θεοῦ τοῦ οὐρανοῦ יְשָׁלֵא] cf. 68<sup>15</sup> ἐπουράνιος.

2 ἔρει] i.e. רְכָא.

3 καὶ ἀπὸ λόγου ταραχῶνος] i.e. מִזְבֵּחַ הַיּוֹת.

4 ἐν τοῖς μεταφρένοις αὐτοῦ [בְּאַבְרָהָן] v. 68<sup>14</sup>.

ἐπισκιάσει רְסָם] sim. sound.

κυκλώσει σε] i.e. קְרַחְמָן. The verb in the sense *surround* is Aramaic: in Hebrew it means only *go about for trade*. Gender is disregarded.

6 ἀπὸ πράγματος] i.e. מִזְבֵּחַ, as v 3.

ἀπὸ συμπτώματος מִקְטָב] as = מִפְתְּחָה I Sam. 6<sup>9</sup> 20<sup>28</sup>; σ. is not elsewhere used absolutely of evil hap.

καὶ δαιμονίου יְשָׁוֵד] i.e. וְשָׁדֵד. So for יְשָׁדֵד 106<sup>37</sup>, Dt. 32<sup>17</sup>.

Δ., in 96<sup>5</sup> = אַלְילִים, is found beside in the canonical SS. only Isai. 13<sup>21</sup> 34<sup>14</sup> 65<sup>8.11</sup>. It occurs 9 times in Tobit and 2 in Baruch.

On δαιμ. μεσημβρινοῦ Theodoret says:—μετὰ τὴν παρὰ τοῖς πολλοῖς κατέχουσαν τέθεικε δόξαν· εἰκὸς δὲ καὶ τοὺς τῶν ἀνθρώπων ἐπιβούλους μετὰ τροφὴν καὶ κόρον ὡς ἐφ' ἔτοιμον θήραμα τρέχειν, καὶ τοὺς ἐρήμους τῆς ἄνωθεν κηδεμονίας καταδουλεύεσθαι ῥᾳδίως.

7 κλίτος] not a class. word; and this use for *side* or *corner* is peculiar to LXX; κ. 128<sup>3</sup> = יְרַכְתִּי, which 48<sup>3</sup> = πλευρά.

**XCI 13 Βασιλίσκον.** “So called, says Pliny, from a spot resembling a crown on its head: medieval authors furnished it with a certain comb or coronet.” Murray.

**14 ἥλπισεν** **רָשָׁחָה**] i.e. **סָפָה**.

**σκεπάσω** **αὐτόν** **אִשְׁגַּבְהוּ**] v. 9<sup>10</sup>, **σκεπ.** from like sound.

**XCII 2** **τὸ** **ἔξομολογεῖσθαι**, **ψάλλειν**, and **ζ** **τοῦ** **ἀναγγέλλειν** all for **ל** with Hebr. inf. **τοῦ** **ἀναγγέλλειν** = “(It is good to thank and sing) *in order* to tell etc.” exactly rendered in V. “Bonum est *confiteri*...et *psallere*...ad *annuntiandum*...misericordiam tuam,” but v. Mic. 3<sup>1</sup>, where **τοῦ** **γνῶναι** (**לְדֹעַת**) is subject of **ἐστιν**.

**4 ἐν δεκαχόρδῳ ψαληρίῳ** **וּלְיִ-עַשְׂרֵה** **וּלְיִ-נְבָּלָה**] as hendiadys.

**μετ’ ὠδῆς** **וּלְיִ-גְנִיּוּתְהָ**] 9<sup>17</sup> **ῳδὴ** **διαψάλματος** **הַגִּיּוֹתָן**.

**8 καὶ διέκυψαν** **וּוַיְצַצֵּוּ**] ‘LXX clearly thought of the rare **יָצַץ** *to look or peep out*, Cant. 2<sup>9</sup> (= *ἔκκύπτων* LXX), also in Tgg. (though only Prv. 2<sup>4</sup>) and late Heb. (Talm.)’ *D.* Δ. of looking out of a cave 2 Sam. 24<sup>20</sup>, Hdt. 3. 145. 1, Greg. Naz. Theol. Orat. II<sup>3</sup> (mystical allusion to Moses on Sinai); of looking *down* Jdg. 5<sup>28</sup> A, 2 Sam. 6<sup>16</sup>, 2 K. 9<sup>30</sup>, Ps. 14<sup>2</sup> 85<sup>12</sup>. Bä. mentions a reading **διέκοψαν** (*? broke into blossom*). Suidas so understands διέκυ., “χόρτῳ παραπλησίως ἀπὸ τῆς γῆς διακύψαντες ἥνθησαν.” Cf. 1 M. 9<sup>23</sup> καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰούδου ἔξεκυψαν οἱ ἄνομοι ἐν πᾶσιν τοῖς ὅροις Ἰσραὴλ καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τὴν ἀδικίαν: (simly. 1 M. 2<sup>63</sup> from Ps. 146<sup>4</sup> | 1 M. 7<sup>17</sup> from Ps. 79<sup>3</sup> | 1 M. 4<sup>24</sup> from Ps. 106<sup>1</sup>). Rom. V. *apparuerint*, Mil. *prospexerint*. Various cpds. of **κύπτω** are used of *looking* (here = **יָצַץ**; in Cant. 2<sup>9</sup>, || clause of *I.c.*, = **מָשַׁגֵּנ**; otherwise, where from Hebr., = **רָשָׁחָה**); **διακ.** as above; **διεκκ.** 2 M. 3<sup>19</sup>; **ἐκκ.** Ps. 102<sup>19</sup>, Cant. 6<sup>10</sup>, Jer. 6<sup>1</sup>, 1 M. 4<sup>19</sup>; **εἰσκ.** 1 S. 13<sup>18</sup>; **κατακ.** 2 K. 9<sup>32</sup>; **παρακ.** Cant. 2<sup>9</sup>, Gen. 26<sup>8</sup>, Jdg. 5<sup>28</sup> B, Sir. 21<sup>23(26)</sup>, *al.* These are mostly of looking *out* (and generally *down*), but **παρακ.** is of either *in* or *out*, and occurs in N.T. Lk. 24<sup>12</sup>, Jn. 20<sup>5,11</sup>, Jas. 1<sup>25</sup>, 1 Pet. 1<sup>12</sup>; v. Field (Notes on N.T. Transl.) on Lk. 24<sup>12</sup>.

**XCII 10** [כִּי הַנָּה אֹיְבָךְ יְיָ] om. BAp.m. with Rom. not V. nor Mil.

**11** καὶ ὑψωθήσεται] i.e. **נִתְּרָם**. Latt. PB.

καὶ τὸ γῆράς μου] i.e. **בָּלְתִּי** as a subst.; or infin. used as subst. of the forms found 17<sup>3</sup> 77<sup>11</sup>. (J. & L.) ‘Rather **בָּלְתִּי**.’ **D.**

**12** τὸ οὖς μου **אַזְּנָךְ**] sing. in Latt. PB.

**15** τότε **עֹור**] Gk. crpt. in B for the **ἔτι** of other MSS. V. *adhuc.* | **πληθυνθήσεται** **יְנוּבָן**.

**πίστι**, **דְּשָׁנִים**, read apply. as **פִּשְׁנָה**.

The two lines of *v* 15 take in each the first word from the following line.

**16** ὁ θεός μου **צָוֵרִי**.

**XCIII 1** + εἰς τὴν ἡμέραν τοῦ προσαββάτου ὅτε κατώκισται ἡ γῆ. **αἰνος** ὥδης τῷ Δανειδ. | **προσαββ.**] Mk. 15<sup>42</sup>.

κατώκ.] purely aorist, unless the use of the present in titles (v. 96<sup>1</sup>) implies possibility of a perfect meaning; so φωδόμηται 96<sup>1</sup> q.v.; cf. Josh. 5<sup>5</sup> ἀνέστραπται | 1 K. 6<sup>(7)12</sup> Αἱ κουσται | 2 K. 6<sup>7</sup> εἴρηκε | Dan. O 5<sup>30</sup> ἐξῆρται (all unreduplicated forms, v. Moulton, *Exp. Dec.* 1904, p. 448). “It is very soon obvious that the Perfect encroaches on the Aorist markedly in the period covered by the Ptolemaic and Roman papyri...; but I have hardly found any passages in which the perfect could be said to be used *for* the aorist.” Prof. J. H. Moulton, *Expositor*, Apr. 1901 on the Papyri.

The following perfects occur in the Pss.: **ἐπιλέλησται** 10<sup>11</sup> | **ἐγκαταλέλειπται** 10<sup>14</sup> | **ἐξουδένωται** 15<sup>4</sup> | **κεκόλληται** 22<sup>16</sup> | **ἀπέρριμμαι** 31<sup>23</sup> | **κεκραταίωνται** 38<sup>20</sup> | **τεθέληκας** 41<sup>12</sup> | **κέκρυπται** 54<sup>2</sup> | **ησυνθέτηκα** 73<sup>15</sup> | **σεσάλευται** 94<sup>18</sup> | **τετάρακται** 109<sup>22</sup> | **ἐστήρικται** 112<sup>8</sup> | **εὐλογήκαμεν** 118<sup>26</sup> 129<sup>8</sup> (var.) | **μεμαθηκέναι** 119<sup>7</sup>.

**ἐστερέωσε** **נִכְתָּה**] i.e. **נִכְתָּה** 75<sup>4</sup>. So Latt. PB.

**3** om. line 3 with PsR. But **καὶ** A, Horol. **ἀροῦσιν** οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν; so V. | **4** **μετεωρισμοῖ**] v. 88<sup>8</sup>.

**5**. **ἀγίασμα**] V. *sanctitudo*, M. *sanctificatio*, v. 89<sup>40</sup>.

**XCIV** I + ψαλμὸς τῷ Δαυεὶν τετράδι σαββάτων.

τετρ. for ordinal as we say "Number Four": of day of month  
 Zech. 7<sup>1</sup>: τετρ. καὶ εἰκάδι Hagg. 2<sup>1</sup> etc., cf. Zech. 8<sup>19</sup> Νηστεία ἡ  
 τετράς | 2 M. 11<sup>30</sup> μέχρι τριακάδος Ξανθικοῦ (so in other Greek).  
 ἐπαρρησιάσατο **עֲפָרָה** as indicat.; v. 12<sup>6</sup>. | 4 ἀδικίαν עתך.

6 ὄρφ. προστήλυτον יתומים נר: interchanged to bring ὄρφ. next *χήραν*.

$\pi\rho\sigma\eta\lambda.$  = נ Exodus. 12<sup>48</sup>.

8 ποτὲ φρονήσατε [מִתִּי תַשְׁכִּילו] so Latt. *aliquando sapite*. Gk. crpt., perh. *-ατε* was originally a slip of the pen. Thumb gives little support to a future in *-ατε*. At the same time there are passages where a fut. ind. reads more naturally than an aor. imper., *φυλάξασθε* Lev. 20<sup>22</sup>, Dt. 24<sup>8</sup> | *έσορτάσατε* Num. 29<sup>12</sup>. (In the Oxford and other texts of Num. 29<sup>13</sup> *προσάξατε* is an error, Swete with the facsimile has only *προσάξετε*.) Cf. also B. ἀρεῖτε 11<sup>1</sup>, ἥλπισαν 22<sup>9</sup>, and 47<sup>4</sup> A ὑπάταξεν, and v. 107<sup>29</sup>, though most of these may be ordinary *lapsus*.

13 πραῦναι] v. 71<sup>12</sup>. | βόθρος שחת] v. 9<sup>16</sup>.

+ διάψαλμα.

16 ἐπὶ πονηρευομένους [עִמְּמַרְעִים] *Quis consurget tecum*  
adversus malignantes? Can some such verse have been the  
origin of the use of *Malignants* in the Civil War? Malignity  
would hardly have been thought their chief mark even in  
Puritan eyes.

17 παρώκησεν σέβην] without *av* in apodosis. Hebraism (παροικεῖν mostly = *נָגַן*). | τῷ ἄδη δομή] v. 4<sup>5</sup>.

19 + κύριε ad init. Rom. + *Domine* in line 2.

τῶν ὁμοίων μου ש' שְׁרָעָבִי 139<sup>23</sup> = τρίβονς.

נָטוּ שְׁעָשָׂעִישׂ] Isai. 5<sup>7</sup> νεόφυτον ἡγαπημένον = ἡγάπησαν (cf. Jer. 31<sup>20</sup>) | Ps. 119<sup>166</sup> ἡγάπησα = שָׁיַח. The rendering of שׂ in 119<sup>16, 47, 70</sup> is by μελετᾶν. This is perhaps the only place in the Bible where ἡγαπᾶν has a non-personal subject.

Another reading here is εὐφραν. Rom. V. *consolations tuae laetificaverunt*, Mil. *exhortationes t. delectaverunt*.

**XCIV 20** ὁ πλάσσων] agreeing with θρόνος; but Latt. take it as vocative, *Qui fingis laborem in praecepto*.

**21** θηρεύσουσιν] i.e. יִצְוְדוּ יִגְוֹרְוּ 140<sup>12</sup>, Gen. 27<sup>3</sup>; or v. 59<sup>4</sup>.

**23** καὶ ἀποδώσει] יִשְׁבֶּן i.e. | וְבָרַעַתּוּם taken with the preceding, ב being neglected.

**XCV** The invitatory (the form of the Psalt. Romanum used at Matins, identical with Rom.) differs from V. as follows:—

**4** ad init. + quoniam non repellet Dominus plebem suam; and *for* (ipsius sunt) *read* ipse conspicit.

**5** *for* (et siccum manus ejus formaverunt) *read* et aridam fundaverunt m. e.

**6** *for* (et ploremus ante Dominum) *read* ante Deum, ploremus coram Domino.

**7** *for* (et nos populus pascuæ ejus et oves manus ejus) *read* nos autem pop. ejus et o. pascuæ ejus.

**8** *for* (irritatione) *read* exacerbatione.

**10** *for* (offensus) *read* proximus: *for* (et isti) *read* ipsi vero.

**11** *for* (ut) *read* quibus.

Mil. (no invitatory) differs from V.: **2** For (præoccupemus) *præveniamus*. | **5** as Rom. | **6** *et plor.* otherwise as Rom. | **7** *for* (et nos) *nos autem*, and om. pascuæ. | **8** as Rom. | **10** *for* (off.) *infensus*, and *ipsi autem*. | **11** as Rom.

**XCV 1** + αἵνος ὡδῆς τῷ Δανεῖδ, cf. Hebr. 4<sup>7</sup>.

**2** προφθάσωμεν πάραμ] προφθ. is used mechanically by LXX for 'p, v. 88<sup>14</sup>.

**4** ad init. + ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ from 94<sup>14</sup>. τὰ πέρατα מִחְקָרָת | שְׁפָתִים תּוֹעֲפֹת.

**αὐτοῦ ἔστιν]** Rom. *ipse conspicit.* ? from 104<sup>32</sup> “Qui respicit terram...qui tangit montes.” | **5** ξηράν יִבְשַׁת] Gen. 1<sup>10</sup>.

**XCV 6** θεῦτε αὐ] **בָּאֹו**] rendered 100<sup>2</sup> εἰσέλθατε.

δ. in *v* 1 = **לְכֹו**. V., PB. follow in losing the distinction.

**προσπέσωμεν αὐτῷ** “Lk. 8<sup>47</sup> προσπ. αὐτῷ. Ita etiam Polybius et Plutarchus locuti sunt.” Biel. Also Hdt. and Dramatists. L. & S.

**καὶ κλαύσωμεν** **נִבְקָה**] i.e. **נִבְקָה** (cf. 1 Sam. 4<sup>19</sup> καὶ ἔκλαυσε = וְתַבְרַע | 1 K. 18<sup>45</sup> καὶ ἔκλαιε = וַיַּרְכֵב). It has been less probably suggested that κλ. is a Gk. crpt. of ὀκλάσωμεν (1 K. 8<sup>54</sup>). | 7 Variously assimilated by PsR. to 100<sup>3</sup>.

+ **Κύριος** (before ὁ θεός) RV. with Latt. PB. but not the Sarum Breviary form of the Vulgate Psalm.

**8 ἀκούσῃτε**] The PB. *will hear* inevitably suggests θέλητε ἀκούειν.

**παραπικρασμῷ** **מְרִיבָה** 106<sup>32</sup> = ἀντιλογία π. only here and in the quot. Hebr. 3<sup>8,15</sup>. **Παραπικραίνω** usu. = המרה v. 5<sup>11</sup>.

**πειρασμοῦ** **מִסָּה**] so all uncials regularly. The common reading **πικρασμοῦ** may be Gk. crpt. of πειρ. or may represent מִרְחָה. Latt. *tentationis*.

**10 προσώχθισα** **אָקָוֹת**] Numb. 22<sup>3</sup>. Rom. *proximus fui*. ? deriving from πρὸς ὅχθον *ad ripam* with meaning suggested by low Latin *adripare, arriver*; or crpt. of some transliteration of προσώχθισα. **Προσοχθ.** occurs also 22<sup>25</sup> 36<sup>5</sup>.

**ἐκείνῃ**] supplied. | **אֵל מָעָה**] i.e. **דִּי**.

**XCVI 1** ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν φότῇ τῷ Δανειέ] For the pres. οἰκοδ. (if correct)\* cf. καθίσταται 96 title, καταδιώκει 143 title.

The first line records a great historical occasion of use.

**2 εὐαγγελίζεσθε**] the present of continuance to suit ἡμ. **אַלְמָנָה**. So PB. *Be telling*, cf. 37<sup>3</sup>. | 5. **δαιμόνια** **אַלְלִים**.

**6 ἔξομολόγησις** **דְּוִה**] from supposed connection with **חוֹדָה**, *to confess*. So 104<sup>1</sup> 111<sup>3</sup> 148<sup>13</sup>, 1 Chron. 29<sup>11</sup>.

\* Unless it is perfect for οἰκοδόμηται. In 103<sup>13</sup> all uncials read οἰκτέρησεν | 60<sup>3</sup> **וְοַיְקְטֵרְהָסָה** | Jer. 6<sup>8</sup>, Ez. 38<sup>12</sup> κατοικίσθη | Neh. 3<sup>3</sup> οἰκοδόμησαν | Neh. 4<sup>(12)18</sup> οἰκοδομοῦσαν (imperf.), v. Jelf, Gr. Gr. § 173. 5, 6.

**XCVI** 6 ἀγιωσύνη ιγ] v. 8<sup>3</sup>.

7 τυμήν ιγ] v. 8<sup>3</sup>. For *vv* 7. 8. 9, cf. 29<sup>1.2</sup>. | 8 ἄρατε] regularly = Αὐγή.

9 σαλευθήτω ιο. | 10 After *regnavit*, Rom. + *a ligno*. 'In no Gk. ms exc. R (in *Latin* letters), and in cod. 156 (which has an interlinear Lat. vers. v. Sw. *Intr.* p. 160) in the Latinized form *ἀπὸ τῷ ξύλῳ* [*sic*]: an interpol. by an early Christian hand. (v. Delitzsch ad loc.) Justin, Tryph. 7<sup>3</sup>, charges Jews with excising it (so it must be an *early* addition). He quotes the *whole* Ps. as proof: but oddly enough, none of the mss of Justin have it in the Ps.: so the editors have to insert it for the argument. Also Apol. 1. 41 (where it is in the text). | κατώρθ. [חכון] v. 93<sup>1</sup>. | 13 After *æquitate* (δικαιοσύνη) Rom. + *et gentes in ira sua*.

**XCVII** 1 + τῷ Δαυείδ ὅτε ἡ γῆ αὐτοῦ καθίσταται] It is not clear what this means, nor what definite point of time it indicates, nor indeed how it can indicate any definite point. It is not the simple way of expressing "When the kingdom was established in his hands." I have suggested that *αὐτοῦ* was supplied in translation, as is often the possessive, sometimes correctly and sometimes by misunderstanding, e.g. 59<sup>1</sup> 15<sup>4</sup> 19<sup>13</sup> 23<sup>6</sup>; that *τρίτη σαββάτου* has dropped out and that the 3rd day is described like the 6th (Ps. 93) by reference to Genesis 1. | 2 κατόρθωσις מכוון] מ usu. = *έτοιμασία*.

7 εἰδώλους אֱלִילִים. | οἱ ἄγγελοι αὐτοῦ אלהים] 8<sup>6</sup> 138<sup>1</sup>.

10 + Κύριος Latt. PB. | ΙΙ ἀνέτελεν עוז] i.e. בָּגָד Latt. PB.

**XCVIII** 1 + τῷ Δαυείδ. | + κύριος so PsR. not V.

3 + τῷ Ιακώβ PsR. not V. Cf. Mic. 7<sup>20</sup>.

αὐτῷ ιו] The dat. is kept out of reverence (v. 44<sup>4</sup>): PB. gains the same end by rendering *victory*.

6 ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης בחרצאות שופר] ἐλαταῖς of beaten metal. 'A gloss from Num. 10<sup>2</sup>, cf. Sir. 50<sup>(18)16</sup> (Hebr. ח' מִקְרָב)' D. Rom. V. *ductilibus*, Mil. (as if = ἐλατίναις) *abietum*.

**XCVIII 6** ἐνώπιον τοῦ βασιλέως Κυρίῳ **לפנִי המלָך ייְהוָה** *al.*  
Κυρίου. Rom. *In conspectu regis Domino*, Mil. V. *In c. regis Domini*.

7 σαλευθήτω μ. י. ר. ע. מ.

9 ייְהוָה **לפנִי** *al.* om. B *al.* but not Latt.

**XCIX 1** + ψαλμὸς τῷ Δανεῖδ. | ὁργιζέσθωσαν **וְירגנוּן** *v. 4<sup>5</sup>*.

3 + πάντες BR. with Mil. not Rom. V.

τῷ ὀν. σου τῷ μεγ. δτι φοβερὸν καὶ ἄγιόν ἐστιν **שָׁמָךְ גָּדוֹל וְנוֹרָא** *אֶחָד קָדוֹשׁ* **קָדוֹשׁ**] a careless arrangement. | 4 τιμή **וְעַזְעַז** *v. 8<sup>3</sup>*.

8 ὁ θεός **לְךָ** *voc. PB.* | εὐλατος **אֲשֶׁר**. | + πάντα.

C 3 καὶ οὐχ] i.e. **אֲלֵל** as Kethib. | 4 αἰνεῖτε **בָּרְכֵי**.

**CI 1. 2** σοι Κύριε taken with ἀσομαὶ causes the removal of ψαλῶ to *v. 2*, and the addition of καὶ.

3 ποιοῦντας **הַשְׁעָר**] read as ptc., sing. or pl.

καρδία σκαμβή **שְׁבַב בְּלֵב**] c. præcc.

σκαμβή] so Symm., Prov. 2<sup>15</sup> (LXX κάμπυλαι or σκόλιαι ?); connected with κάμπτω (L. & S.).

4 ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον **יסֹור מִמְנִי** *עַד לֹא עַג*] The two verbs are simply correlated as the sense seemed to require.

οὐκ ἐγ.] *I refused to acknowledge him.* V. smoothing the construction, *Declinantem a me malignum non cognoscebam.*

5 ἐξεδίωκον **לִימִצָּא.**

τούτῳ οὐ συνήσθιον] i.e. : **אֲכָל לֹא תִּמְאַת.**

6 μοι ἐλειτούργει **יִשְׁרָתָנִי**] (Exod. 28<sup>31(35)</sup>) i.e. as to the king.

The classical sense of public service is not lost in this stem, but becomes service to a person (suiting Oriental thought).

(1) It is used most often of sacred service (*λειτουργία*, -ικός only thus) whether in heaven or earth, including that rendered to sacred persons, Moses (Josh. 1<sup>1</sup> A), Elijah (1 Kings 19<sup>21</sup>), Elisha (2 K. 6<sup>15</sup> 4<sup>43</sup>). Cf. Rom. 15<sup>27</sup>, Phil. 2<sup>25.30</sup>.

(2) To kings, 1 K. 1<sup>4.15</sup> 10<sup>5</sup>, 2 Chr. 9<sup>4</sup> 17<sup>19</sup> 22<sup>8</sup>, 3 M. 5<sup>5</sup>: to the king's heir, 2 Sam. 13<sup>18</sup>: **τὸν κριτὴν τοῦ λαοῦ** Sir. 10<sup>2</sup>: **μεγιστᾶσι** Sir. 8<sup>10</sup>. In Sir. 10<sup>25</sup> **οἰκέτη σοφῶν ἐλεύθεροι λειτουρ-**

γῆσονσι, it is therefore implied that the οἰκέτης attains high public station.

**CI** 7 ὑπερηφανίαν רמייה reading רמה, or referring to רם; cf. Num. 15<sup>30</sup> ἐν βίδ רמה ἐν χειρὶ ὑπερηφανίας, also Micah 6<sup>12</sup> ὑψώθη for רמייה.

For the tenses of this Ps. v. p. xvii.

**CII** 3 θλίβομαι, read by some mss, is probably pres. subj. and = -ωμαι. The occurrence of pres. indic. with ὅταν seems to be doubtful, W-M. III. § 42, Blass p. 218 f. Cf. 120<sup>7</sup>.

4 ὥστε κάπνος בעשן.

φρύγιον מוקד] firewood. V. *cremum*, P.B. *firebrand*.

συνεφρύγησαν] so all uncials: συνεφρύγισαν in the common text is the same word. PsR. *sicut in frixorio confrixa sunt*, V. s. *cr. aruerunt*.

5 ἐπλήγην הוכה.

6 ἀρκά] P.B. *will scarce cleave*, as if = do but cleave, cf. 104<sup>32</sup> “do but touch.”

7 πελεκάνι ηאָק: νυκτικόραξ כוֹם] So Lev. 11<sup>17, 18</sup>.

οἰκοπέδῳ חרבות] (Latt. *domicilio*). So 109<sup>10</sup> (*habitationibus*), cf. Sir. 49<sup>13</sup> οἰκόπεδα where V. (with apply. most Versions including RV.) *domos*, A.V. (apart from any original Hebrew) *ruins*. Grenf. and Hunt in Papyri render *estates*; v. L. & S. Perhaps whereas with us the *site* is oftenest where a house is to be built, here it is where the house is no longer of account, i.e. gone or ruined.

8 μονάζον] ἀπ. λεγ. in LXX: not found earlier.

ἐπὶ δώματι גְּגַעַל] δ. the habitable flat roof as in Papyri. In N.T. always with ἐπί. Rom. V. *in tecto*, M. *in aedificio*; so 129<sup>6</sup> exc. there Rom. with M. has *aedificiorum*.

9 οἱ ἐπαινοῦντές με] i.e. מְהֻלָּלִי.

12 ἐκλιθησαν נְטוּיִ] i.e. (cf. 73<sup>2</sup> K. and Q.) Latt. P.B.

16 τὸ σνομά σου Κύριε אַתְּשֶׁם יְ] so Rom., V., P.B. but Mil. with some mss as M.T.; v. 26<sup>12</sup>.

הָאָרֶץ] om. B only. Isai. 62<sup>2</sup>.

CII 17 ὅτι οἰκοδομήσει | בַּיְ בְּנָה | + καὶ.

19 λαὸς ὁ κτιζόμενος **עַם נֶבֶרָא** [ “The people which is in creating” and so practically = V. *populus qui creabitur*,” cf. 22<sup>22</sup>. All commentators agree in giving the ptcp. **נֶבֶרָא** a fut. force, “The people which is created then, i.e. in the time of the future generation.” Hengstenberg.

20 ἐξ ὑψους **מִמְרָוֶם** PB. simply *down*.

21 τῶν τεθανατωμένων **חַמּוֹתָה** [79<sup>4</sup>.

24 ἀπεκρίθη αὐτῷ ἐν ὁδῷ **וְסַחְנָס אַנְטוֹן**] i.e. **עַנְה בְּדַרְךָ כְּחֹזֶה**, with **αὐτῷ** supplied.

24. 25 τὴν διεγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι] i.e. **אָנָאָגָגָג** = אמר Bä. **אָנָאָגָגָג** Gen. 48<sup>1</sup>, 1 K. 18<sup>11</sup>, Job 8<sup>10</sup>.

25 ἀναγάγης **תַּעַלְנִי**] so all uncials. Mil. *educas*, Rom. V. *revoce*, as if **ἀνακαλῆς** (for **ἀνακαλέσης**). ? through a form **ἀνακάκης**, v. 38<sup>13</sup>.

26 + σὺ **Κύριε** with Latt. PB. from Heb. 1<sup>10</sup>.

27 ἀλέξεις αὐτούς **תְּחִלִּפָּם**] paraphr.; or possibly Gk. crpt. for **ἀλλάξεις**, v. Bä. and Hebr. 1<sup>12</sup> with its variants.

29 εἰς τὸν αἰῶνα **לִפְנֵי**.

CIII 2 τὰς αἰνέσεις αὐτοῦ **נְמוּלֵי**] Perh. Gk. crpt. for **ἀποδόσεις** or **ἀνταπ.**

3 εὐλατεύοντα **סְלִיחָה**] Dt. 29<sup>20</sup>, Judith 16<sup>15</sup>.

4 ἐκ φθορᾶς **מִשְׁחָת**] v. 9<sup>16</sup>.

5 ἐπιθυμίαν **עַדִּיקָה**] Delitzsch, accepting *στιαγόρας* 32<sup>9</sup> in the sense of PB., allows **ἐπιθ.** here as a suitable paraphr. But the real meaning of the Hebr. word (even if the text is right) is very doubtful.

**ἀετοῦ נֶשֶׁר**] Exod. 19<sup>11</sup> *vulture*. “But in many passages a generic term, embracing many different species of the order *Raptore*s.” Dict. B. Cf. 84<sup>4</sup>.

6 ἀλεημοσύνας **צְדָקָות**] v. 24<sup>5</sup>.

7 τὰ θελήματα αὐτοῦ **עֲלִילוֹתָיו**.

8 as 86<sup>15</sup>. | 9 ὀργισθήσεται: **יְרִיב מְגֻנֵּה**.

11 + **Κύριος** making **נֶבֶר** transit. to give equiv. sense.

**CIII 12 καθ' δσον κ.τ.λ.]** κατὰ governing the whole following clause. “According to the space between E. and W.” Cf. κατὰ τὸ ὑψος, v 11.

**14 μνήσθητι]** i.e. יִכְרֹר Job 7<sup>7</sup> 10<sup>9</sup>: imitated in the Ash W. sentence, “Memento homo quia cinis es et in cinerem reverteris.” Rom. *Memento Domine quod pulvis sumus*, Mil. *Memor fuit quoniam p. s.*, V. *Recordatus est quoniam p. s.* For the reverse v. Exod. 32<sup>13</sup> where μνησθείς = יִכְרֹר (but depending on principal imperative). | **15 ἀνθρωπος]** pendant v. 90<sup>10</sup>.

**16 οὐκ ἐπιγνώσεται** ἔτι τὸν τ. αὐ. [לֹא יִפְרֹנֵי עַד מִקְוָמוֹ] the suffix as anticipatory (Aram., cf. 83<sup>12</sup>). | **20** + πάντες.

**CIV 1 + τῷ Δανεῖδ.** | **ἔξομ.** [הַ] v. 96<sup>6</sup>.

**2 ἀναβαλλόμενος** [הַתְעָ] a picturesque word of more loosely fitting clothing; v. L. & S.: “to throw one’s cloak up round one, like περιβ., throw it over the shoulder so as to let it hang in folds,” cf. the use of ἀναβολή in Neh. 5<sup>13</sup>, Ezek. 5<sup>3</sup>; and O. V. “With light as a robe thou hast thyself clad.” Also ἀναβολάδιον = *shazel*, Papyri. | **δέρρων** [הַרְיעָה] Exod. 26<sup>7.9</sup>.

**3 ὁ στεγάζων** [הַמְקַרְהָה] 2 Chron. 34<sup>11</sup> apply. *to cover with woodwork*: here the rain clouds form the joists and boards of heaven’s floor.

**ὑπερῷα]** PB. *chambers*, of upper floor rooms, as still provincially, cf. 2 K. 4<sup>10.11</sup> AV. In Amos 9<sup>6</sup> ἀνάβασιν in this sense. In the V. *superiora ejus* the pron. is referred to *cælum*.

**ἐπίβασιν** [דְּכָבוֹן] Cant. 3<sup>10</sup> = מִרְכָּב. Abstr. for concrete. “His mount,” i.e. his chariot.

**3. 4. νέφη τὴν ἐπίβ.** | **τοὺς ἀγγέλους πν.** | **τοὺς λειτουργ. πῦρ**] The articles are taken with a view to Hebrew not Gk. idiom. But Heb. 1<sup>7</sup> the natural Greek force is allowed.

**5 τὴν ἀσφάλειαν αὐτῆς** מִכּוֹנִיה.

**3—5** V. takes these clauses in the 2nd p. *tegis, ponis, facis, ambulas, fundasti*. PsR. as the Gk., the 3rd p.

**6 τὸ περιβόλαιον αὐτοῦ**] i.e. בָּסָתוֹ.

**ὅρη, πεδία**] subjects, so Latt., but PB. accusative whither;

cf. 107<sup>26</sup>. Or perhaps in PB. sense, *They go up the hills and down the valleys*, Num. 32<sup>9</sup>. | 10 + **וְהַדָּרָה**.

CIV 11 **ποτισθεῖσιν**] with MT. *give drink to*, V. *potabunt omnes bestiae*, PB. *drink*. | **προσθέξονται**] i.e. **יִשְׁבְּרוּ**, as v 27, cf. 69<sup>21</sup>. + **εἰς**. | **οναγροι** **פְּרָאִים**] **Jer. 14<sup>6</sup>**, **Dan. 5<sup>23</sup>**.

12 **πετρῶν** **עַפְאִים** ‘Perhaps **כ** for **ע**, and so confused with Jerem. 4<sup>29</sup>, Job 30<sup>6</sup> and Aram. **כְּפִים** **אֶחָתָן כִּיפָּא** a *rock* (*κηφᾶς*).’ D. Schleusner suggests also with no great probability some confusion with **סְעִיף** **Judg. 15<sup>8,11</sup>**, Isai. 57<sup>5</sup>, having alternative meanings *branch* and *cleft of rock*.

13 **ποτίζων**] sc. **ἐστί**, following Hebr. as often 18<sup>31</sup>.

16 **τοῦ πεδίου יְהוָה**.

17 **אָשֶׁר**] om. | **τοῦ ἔρωδιοῦ חַסְדָּה**] v. 9<sup>7</sup>. L. & S. and Biel following Bochart identify **ἔρ.** with *heron*; this passage and later interpreters with **πελαργὸς** stork. In the Latin versions is a curious dispute for the precedence. V. *herodii*, Rom. *fulicæ* (coot), Mil. *sturni* (starling). Jerome introduces another bird still, ‘*Milvo abies domus ejus*.’

**ήγενται αὐτῶν בָּרוּשִׁים**] i.e. **בָּרָאשִׁים**.

18 **χοιρογρυλλίοις**] Lev. 11<sup>5</sup>, Dt. 14<sup>7</sup>. Both halves of the word signifying *pig*, it is not clear why together they should make *hedgehog*. Possibly the last half has a diminutive or endearing element which is emphasised by the ordinary **χόρος** preceding. Another reading is **λαγώοις**, which perhaps is used to denote the rabbit as PB. *cony*. In LXX *hare* = **δασύπονος**. Vulg. Prov. 30<sup>26</sup> **שׁ** = *lepusculus*. | 21 **ἀρπάσαι**] i.e. **לְטַרְפָּה**?

22 **κοιτασθήσονται**] κ. also Cant. 1<sup>7</sup>, Zeph. 2<sup>14</sup> 3<sup>18</sup>, Jer. 40 (33)<sup>12</sup>, Dan. 9<sup>12</sup>, all of animals; also Lev. 15<sup>20</sup>, Dt. 6<sup>7</sup> 11<sup>19</sup> †. Rom. *se collocabunt*, Mil. *cubabunt*, V. *collocabuntur*, v. 23<sup>2</sup>.

24 **κτίσεως** (all uncials) = **κτήσεως**, cf. 105<sup>21</sup>. PsR. *creatura*, V. *possessione*.

25 **εὐρύχωρος** **רַחֲבָה יְדִים**] v. 31<sup>9</sup>. | 26 **δράκων לְוִיתָן**.

26 **ἐμπαῖζειν αὐτῷ לְשַׁחַק בּוֹ**] altern. rendering: ‘cf. Job

40<sup>24 (29)</sup> (AV. 41<sup>5</sup>), also 40<sup>14 (19)</sup> LXX πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ,

i.e. (Hitzig) לְשַׁחַק בּוֹ

for MT. הַעֲשֵׂו יְגַשׁ חֲרָבוֹ

(τῶν ἀγγέλων αὐτοῦ being a paraphr. for *him*).<sup>7</sup> D.

CIV 28 + τὰ σύμπαντα. | 31 ἥτω] 1 M. 10<sup>31</sup>, 1 Cor. 16<sup>21</sup>, Jas. 5<sup>12</sup> = ἔστω.

32 καὶ ποιῶν αὐτὴν τρέμειν וְהַרְעֵד i.e. (וְמַרְעֵד) (or), as transitive. The pronoun is supplied.

34 διαλογή πᾶς] ἀπ. λ. in LXX. Rom. *laudatio*, Mil. *disputatio*, V. *eloquium*.

CV 2 διηγήσασθε] שָׁיוֹחֵן V. only after it + *ei* (3<sup>o</sup>).

3 ἐπαινεῖσθε λόγοι] *hhallō* Passive; cf. 34<sup>3</sup> 106<sup>5</sup>.

4 κραταιώθητε] i.e. נָעַם.

5 τῶν θαυμασίων...τὰ τέρατα] after μυησθ. Gen. continued by Accus. v. 25<sup>5</sup>. | 6 δοῦλοι αὐτοῦ] i.e. נָבָלָע.

9 ὅν διέθετο] no rel. attraction.

τοῦ ὅρκου] the gen. continued (not as v 5) to make plain that it is not obj. of διέθετο.

10 σχοινισμα κληρονομίας ὑμῶν] ח' נח' Dt. 32<sup>9</sup>.

12 ἀριθμῷ βραχεῖς] מתי מספר Dt. 26<sup>5</sup> ἐν ἀριθμῷ βραχεῖς: Gen. 34<sup>30</sup> ὀλιγοστὸς ἐν ἀριθμῷ βραχ. is used more freely for *small* in LXX than classically. 1 Sam. 14<sup>43</sup> βραχὺ μέλι: Exod. 18<sup>22</sup> τὰ βραχέα τῶν κριμάτων קְטַן.

ὅλιγοστούς] *Members of a small tribe*, almost always used of population; one among few: connected with what are few. Gen. 34<sup>20</sup> Jacob says ὀλιγοστός εἰμι ἀριθμῷ, cf. 1 Macc. 3<sup>16</sup>. So πολλοστός, connected with what are numerous. 2 Sam. 23<sup>20</sup> π. ἔργοις a man of many exploits. Prov. 5<sup>19</sup> richly supplied.

16 στήριγμα ἄρτου] מטה לחם Ezek. 4<sup>16</sup>.

18 σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ] בְּרוֹל בָּאָה נֶפֶשׁ with most interpreters. But Latt. PB. *Ferrum pertransiit animam ejus*, i.e. perhaps *anima* read as *animā*: or purposely following another view as Delitzsch, Hitzig; v. J. & L.'s note.

CV 19 μέχρι τοῦ ἐλθεῖν **בָּאָרֶת**.

22 τοῦ παιδεύσας **לְאָסָר**] i.e. **לְפָרָר**, Hos. 10<sup>10</sup>.

ὡς ἑαυτόν **בְּנֶפְשׁוֹ**] i.e. **כְּנֶשׁוֹ**; *so as to be like himself*.

26 *Quem elegit ipsum* V.] *ipsum* not emphatic, but = *eum* pleonastic. | 27 **אָתָה** **שָׁמָוֹן**] i.e. **שָׁמָם**.

28 **καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ** **לֹא**\* as **לֹא** (cf. 22<sup>30</sup> 35<sup>20</sup>), and absorbed in the **αὐτοῦ** (v. 31<sup>22</sup> and cf. Jerem. 5<sup>10</sup>, Eccles. 10<sup>10</sup>); a rendering adopted to facilitate the sense. Conversely Gen. 26<sup>32</sup> **οὐχ** = **לֹא**. PsR. *quia exacerbaverunt verbum ejus*, V. *et non exacerbavit sermones suos* (difficult to understand,? “The Lord did not belie his threats”), PB. *and they were not obedient unto his word* (practically agreeing with LXX and PsR. against V. and against MT.).

*παρεπίκρ.* v. 5<sup>11</sup> 107<sup>11</sup>.

30 **ἔξηρψεν**] v. 7<sup>6</sup>.

**ταμεῖος** **חַדְרִי**] Exod. 7<sup>28</sup> (8<sup>3</sup>). The commoner spelling as also in Papyri, v. Deissm. p. 182 and Moulton *Exp. May*, 1904: “**Ταμεῖον πεῖν** and **ὑγεία** are overwhelmingly attested by the papyri, where there are only rare examples of a curious reversion like that in Mt. 20<sup>22</sup>.” In classical Greek “a store-room”; in LXX and NT. for small rooms favourable to privacy. Exod. 7<sup>28</sup> **τ. τῶν κοιτώνων**.

31 **κυνόμυia**] v. 78<sup>45</sup>. | **σκνῖπες** [כְּנִים] (*al. -φες*) Exod. 8. Latt. *ciniiphes*, PB. *lice*.

36 **ἐκ τ. γ. Α'Β.** | **πόνον αὐτῶν** **אָוֹנֵם**, cf. 78<sup>51</sup>.

39 + **αὐτοῖς** (bis). | 40 **καὶ ἡλθε**] i.e. **בָּיִת**.

**ὅρτυγομήτρα** **שְׁלֹו**] Exod. 16<sup>13</sup>. The only word for *quails* in LXX (**ὅρτυξ** not being used); always sing. and collective. From the analogy of **μήτρα** (of wasps) **ὅρτ.** should = *Queen quail*, or leader of the flock. Aristotle however uses it for a bird of distinct species which migrates with the quails. Hesych. on the other hand **ὅρτυξ** **ὑπερμεγέθης**. The origin of the LXX use does not appear.

41 **διέρρηξε** **חַפְתָּפָח**. | **ποταμοί** **רִנָּה**] as if subject of verb.

\* v. Hooker *Eccl. Pol.* Bk. v. 19. 3 and the note from Saravia.

CVI 1 in 1 Macc. 4<sup>24</sup> takes the form ὅτι καλὸν εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

7 ἀναβαίνοντες עליים i.e. עלים. Conversely Jer. 22<sup>20</sup> מישראל = εἰς τὸ πέραν τῆς θαλάσσης.

12 καὶ ἔγνεσαν τὴν αἰνεσιν αὐτοῦ [יִשְׁרוֹתָה] Gk. crpt. for ὑσταν, or paraphr.: cf. variants 7<sup>1</sup> 22<sup>24</sup>. PsR. *cantaverunt*, V. *laudaverunt*.

15 πλησμονήν [רָזוֹן] as if רצון Bā. Dt. 33<sup>23</sup> πλησμονὴ δεκτῶν = רצון בְּשָׁבֵעַ. | 19 γλυπτῷ מסכה

23 ἐν τῇ θραύσει [בְּפִרְץ] (v 30 θρ. = מִנְפָּה) *amid the ruin*.

ἀπὸ θυμοῦ ὄργῆς αὐτοῦ [חַמְתּוֹ] imitating Exod. 32<sup>12</sup>. Latt. *iram ejus*. | 27 ἐν ταῖς χώραις [בָּאָרָצּוֹת] Gen. 10<sup>20</sup>.

28 καὶ ἐτελέσθησαν [וַיִּצְמְדוּ] Num. 25<sup>3</sup>. Τελεῖν and cognates in LXX, when used of initiation, are mostly of immoral rites, as for Τְּשַׁׁקְּרָבָה, Dt. 23<sup>17(18)</sup> τελεσφόρος (fem.), τελισκόμενος : 1 K. 15<sup>12</sup> τελετὰς (abstr. for concr.); Hos. 4<sup>14</sup> τῶν τετελεσμένων. But τελετὰ of initiatory rites generally Wisd. 14<sup>15</sup>, 3 M. 2<sup>30</sup>.

29 + αὐτὸν. | καὶ ἐπληθύνθη ψυχῇ [‘Paraphr., cf. for פָּרֵץ, Gen. 28<sup>14</sup> πλατυνθήσεται, 30<sup>30</sup> ηὐξήθη, 30<sup>43</sup> ἐπλούτησεν, Job 1<sup>10</sup> πολλὰ ἐποίησας.’ D. Latt. *multiplicata est*, PB. *was great*.

30 καὶ ἐξιλάσασθο [לִפְלִילִים] ‘a paraphr. based on general sense of Num. 25<sup>6-13</sup>, and v 13 in particular. The Hebrew means really *intervened, mediated*.’ D. PsR. *exoravit*, SM. *oravit*, PB. *prayed* (as if Hithpael), V. *placavit*.

31 ἐλογίσθη αὐτῷ εἰς δικ. ] Gen. 15<sup>6</sup>.

33 καὶ διέστειλεν [וַיִּבְטַח] a mechanical rendering, v. 66<sup>14</sup>.

34 διέλη [om. & p.m.]

36. 38 γλυπτοῖς [עַצְבָּה] referring to צב, but v. v 19. | τ. δαιμονίοις [לְשָׁדִים] 91<sup>6</sup>.

38 ἐφονοκτονήθη [וַתִּנְפַּת] (Num. 25<sup>33</sup> Hiph. τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν), *contracted bloodguiltiness*, φονοκτόνος a murderer (the first part = cogn. accus.). Hence φονοκτονεῖν, to find or to make guilty of murder, cf. 1 K. 8<sup>32</sup> ἀνομηθῆναι (לְהַרְשִׁיָּה) = to be judged ἀνομος.

40 καὶ ὠργίσθη θυμῷ Κύριος [וַיַּחַר אָפָּה]

**CVI 44** ἐν τῷ αὐτὸν εἰσακοῦσαι] **בְּשָׁמָע** V. as if *et audivit*. LXX, Ps.R. (*cum exaudiret*) as MT.

**45** **מָלֵל**] om. v. 31<sup>22</sup>. | **47 ἐπισυνάγαγε**] Mt. 23<sup>37</sup>.

**CVII 4** **όδόν** **δρό**] *cum* sqq.

**όδὸν πόλιν**] & only (other MSS ap. Swete *πόλεως*); **όδ.** as prep. c. acc. Cf. Num. 14<sup>25</sup>, Dt. 2<sup>1</sup> **όδὸν θάλασσαν** **ἐρυθράν**.

**πόλ.** **κατοικητηρίου** **מַוְשָׁב**] so v 7. In Exod. 12<sup>20</sup> **κατοικ.** = **מַוְשָׁב**. Rom. *habitationis* in both *vv* 4 and 7. Mil. V. here have *habitaculi* (which is its meaning elsewhere, as 76<sup>3</sup>, Eph. 2<sup>22</sup>, Rev. 18<sup>2</sup>); but in *v 7* *habitationis*. LXX in *v 36* **κατοικεσίας**. It may be abstract in meaning *a city of habitation*; cf. the use of *σωτήριον* and 1 K. 8<sup>13</sup> **Α οἶκον κατοικητηρίου** **בֵּית זֶבֶל**; also Dan. O 2<sup>11</sup>. In 2 M. 11<sup>2</sup> *οἰκητήριον* is an adjective.

**5 πεινῶντες καὶ διψῶντες ἡ ψυχὴ αὐτῶν**] v. 90<sup>10</sup>.

**8 τὰ ἐλέη αὐτοῦ**] i.e. **מִשְׁׁפָּט**; and of course accusative, but V. *misericordiae*. Cf. Aug. Confess. 5<sup>10</sup> “Deus meus cui confitentur ex me miserationes tuæ,” 6<sup>7</sup> 7<sup>6</sup>, but 5<sup>1</sup> “(Anima mea) confiteatur tibi miserationes tuas, ut laudet te.”

**9 κενήν πρόκριστ.**

**11 παρεπίκραναν** **הַמְרוֹן**] (v. 5<sup>11</sup>), with non-personal object (of law transgressed), as 105<sup>28</sup>, 1 K. 13<sup>21,26</sup>, Lam. 1<sup>18</sup> (**מַרְחָה** Kal) following the Hebr. Similarly **παρώξυναν** (**גִּנְגָּן**), as 74<sup>10,18</sup> (**ὄνομα**), Isai. 5<sup>24</sup> (**λόγιον**).

**17 ἀντελάβετο αὐτῶν** **אָוְלִים**] i.e. **מְלֹאָנִים** (v. 58<sup>12</sup>), as if a verb of the root found 22<sup>1,20</sup>.

**20 + αὐτούς** 2<sup>0</sup>.

**24 βυθῷ** **תְּלִוְתָּמָץ**] so 68<sup>23</sup> 69<sup>2</sup>, Exod. 15<sup>5</sup> (2 Cor. 11<sup>25</sup>).

**25 ἔστη**] i.e. **בָּעֵמָה** (? gender). | **καὶ οὐφάθη**] i.e. **וְתַּרְמָמָה**.

**27 ἐταράχθησαν** **יְחִוּנוּ**.

**29 καὶ ἔστησεν** (**אָ**) **מְרִי**] Rom. V. *statuit: al.* **ἐπετίμησε** (Mt. 8<sup>26</sup>, Mk. 4<sup>39</sup>, Lk. 8<sup>24</sup>); *al.* **ἐπέταξε** (Lk. 8<sup>25</sup>), hence (by Gk. crpt., not in uncials) **ἐπάταξε**, Mil. *percussit*.

**καταιγίδα αὐτῆς** **אָ**] i.e. **תְּרַשְׁׁשָׁה**; the rest (**τְּגָ**) **καταιγִידָה**.

**CVII 29** **לְדָמָתָה** ] om. א, unless **אַנְתָּה** somehow represents it. In the rest **καὶ ἔστη εἰς αὐραν.** 'נ = **אָנָר.** 1 K. 19<sup>12</sup>, Job 4<sup>16</sup>. **τὰ κύματα αὐτῆς** **מִגְּלָגָן.**

**30** **ἐπιμελιά** ] א, crpt. of **ἐπὶ λιμένα.**

**32** The aorists imperative in this Ps. call for a definite offering of praise for definite mercies.

**35** **εἰς λιμένας** **לְאַגְםָן** ] א only. Gk. crpt. or popular form of **λίμνας.** Line 2 om. א p.m. only.

**36** **συνεστήσαντο** [ **וַיְכַונְנֵנוּ** ] Biel quotes Diod. Sic. **Τροίαν συστήσασθαι, Trojam condidisse.**

**40** **ἔξεχύθη** ] i.e. **נִפְשָׁע.** | **ἐν ἀβάτῳ καὶ οὐχ ὁδῷ** **בְּתַהוּ לְאַדְרָךְ.**

**41** **καὶ ἐβοήθησε** [ **וַיִּשְׁגַּב** ] v. 9<sup>10</sup>. V. *adjuvit*, PB. *helpeth.* | **πατριάς** **מִשְׁפָחוֹת** ] Exod. 6<sup>15</sup> etc.

**CVIII 2** + **έτοιμη ἡ καρδία μου** (before **ἀστομαί**) from 57<sup>8</sup>. Latt. PB.

**ἐν τῇ δόξῃ μου** **כְּבוֹדִי** **פָּא.**

+ **ἔξεγέρθητι ἡ δόξα μου** **אָכָ.א.** T, Latt.

**8** **נִψוֹתְהוּ** **אַלְוָא** ] i.e. **הַלְּשָׁא** Bā.

**10** **ἐμοὶ** **לְעָלָא** ] as = **לְאָלָא.**

**նուբանայի** reading and understanding as 60<sup>10</sup> (הַהְנָא = **הַהְנָא** passive Aram.).

**II** **εἰς πόλιν περιοχῆς** ] *A fortified city*; unless LXX read as in 60<sup>11</sup>. Latt. *in civitatem munitam.*

Also v. Pss. 57 and 60.

**CIX 1** **οὐ θέος τὴν αἰνεσίν μου μὴ παρασιωπήσῃς** [ **אֱלֹהִי תְּ וְ** ] i.e. apply. **אַלְהִים** and Hiph. **נִפְשָׁע**, understood by LXX as in Job 41<sup>4</sup>. **Παρασιωπᾶν** “to pass over in silence, omit mentioning. Polybius.” L & S. **Παρ.** is used with acc. 1 Sam. 23<sup>9</sup>, Hos. 10<sup>13</sup>: without acc. Ps. 28<sup>1</sup>. PB. misprints *laudum* for *laudem.*

**2** **ἡνούχθη** **בְּפַתְחָוּ** equiv. pass. So Latt. PB. | **κατ'** **ἐμοῦ** **אַתְּ**.

**4. 5** **5** **αὐτὴν αὐτὴν** [ = (v 4) **ἀντὶ τοῦ ἀγαπᾶν** **με,** (v 5) **ἀντὶ τῆς** **ἀγαπήσεώς μου.** Latt. mistaking **με** of v 4 for object, render *Pro eo ut me diligenter;* (v 5 *pro dilectione mea*).

**4** **ἐγώ δὲ προσευχόμην** **וְאַנְיַחְפָּלָה.**

**CIX 6 κατάστησον** הַפְּקַר] Gen. 39<sup>4</sup>. **Καθιστ.** is often used in connection with rule and authority; the object being either as here the person in power Mt. 25<sup>21</sup>: or the power itself Prov. 29<sup>14</sup>, 1 Chr. 25<sup>3</sup>.

**διάβολος** שָׁטָן] “not freq. in classical Greek,” Cremer; a malicious rather than a false accuser (Lk. 16<sup>1</sup>). Generally for שׁ: also for צָר Esther 7<sup>4</sup>. The corresponding verb διαβάλλω occurs Dan. O Θ 3<sup>8</sup>, O 6<sup>24(25)</sup>: 2 M. 3<sup>11</sup>, 4 M. 4<sup>1</sup> (only): ἐνδιαβ. is more freq. (6 times): Hebr. for either verb (δ. or ἐνδ.) has שׁ (only), cf. 38<sup>21</sup>.

For other words extending their meaning from the legal sphere or one akin, cf. ἀντίδικος (1 Peter 5<sup>8</sup>), συκοφαντεῖν, παρακλητός.

**8 ἐπισκοπήν** פְּקַדָּת] The cogns. often correspond, Gen. 50<sup>24</sup>, Judges 9<sup>28</sup>, Job 10<sup>12</sup>. Between vv 7 and 8 Rom. inserts *Fiat habitatio ejus deserta et non sit qui inhabitet in ea* from 69<sup>26</sup>.

**10 ἐπαιτησ.**] Lk. 16<sup>3</sup>, Sir. 40<sup>28</sup>.

ἐκβληθήτωσαν יְדַרְשׁוּ i.e. יְדַרְשׁוּ Bä. | οἰκόπεδον] v. 102<sup>7</sup>.

**11 ἔξεραυνησάτω שְׁנָקֵשׁ** יְנַקֵּשׁ] i.e. שְׁנָקֵשׁ. Δανειστής recurs only 2 K. 4<sup>1</sup>, Prov. 29<sup>13</sup>, Sir. 29<sup>28</sup> and Θ Is. 3<sup>12</sup>.

**12 ἀντιλήπτωρ** מִישָׁךְ חַסְדָּר.

**13 μιᾷ ράχῃ** אֶחָד] i.e. τὸ σονομα αὐτοῦ שְׁמָם] so Latt. PB.

**15 ἔξολεθρευθείην** יְבָרָתָה.

**18 ὡς ἴμάτιον** בְּמִזְבֵּחַ] so Latt. PB., i.e. (acc. to the Masoretic punctuation) מִזְבֵּחַ. ‘This (or פְּרִיה) would be the form of the sing. of מִזְבֵּחַ (2 S. 10<sup>4</sup>): cf. שְׁחִי for saḥw swimming.’ D.

εἰς β. | ἐν β.

**22 τετάρακται** חַלְלָל] cf. 55<sup>5</sup> ἐταράχθη = יְחִיל Bä.

**23 ἀντανηρέθη** (α p.m. but *al.* -θην) נְהַלְכָתִי] v. 10<sup>5</sup>.

ἔξετινάχθην] as usual: Exod. 14<sup>27</sup>.

**24 ἡλλοιάθη** כְּחַשְׁמָן.

**28 οἱ ἐπανιστάμενοι** μοι קְמָנוּ וַיְבָשּׁוּ i.e. so Latt. PB.

**29 διπλοῖδα** מְעִיל] “Diplois, a doubled cloak, i.e. a pallium or other article of outward apparel, was partly doubled

back in the same manner as women do their shawls. It belonged to the Grecian costume and was affected by the Cynic philosophers. Hor. Ep. I. 17<sup>25</sup>." Rich, Dict. Ant. Perhaps first occurring in LXX (always for מ), representing suitably the outer oriental robe. Cf. I Sam. 28<sup>14</sup> with Ps. 104<sup>2</sup>. In I Sam. (6 times) and Job 29<sup>14</sup> for מ; Bar. 5<sup>2</sup>.

**CIX 31 καταδικόντων** שפט? paraphr.; or Gk. crpt. for καταδικάζοντων. | τὴν ψυχὴν μου נפשו.

**CX 1 ὑποπόδιον** מֶרֶם] נס. first found in LXX. Deissm. however argues from its occurrence in Lucian, Athenaeus, and a Papyrus of 190 A.D. (καθέδρα σὸν ὑποπόδιῷ) that it is not of Jewish origin. | 3 μετὰ σοῦ] i.e. נַחַת.

ἡ ἀρχὴ [נֶרֶבֶת] i.e. נֶרֶבֶת; 'or they might have imagined נֶרֶבֶת; cf. ἀρχων for ὀριβ 107<sup>40</sup> 113<sup>8</sup>.' D.

ἐν ταῖς λαμπρότησι בְּהַרְבָּרִי as MT.

πρὸ ἑωσφόρου] i.e. מְשֻׁחָר (earlier) than the morning: cf. 74<sup>12</sup>. 'Of course מְשֻׁחָר can of time mean only after.' D.

'Εωσφόρος, the morning star, i.e. the brightest in the East in the morning twilight: of the twilight itself I Sam. 30<sup>17</sup> נֶשֶׁךְ. Cf. 2 Pet. 1<sup>19</sup> φωσφόρος: Rev. 22<sup>16</sup> ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωινός. Such expressions may sometimes point to the Sun. Isai. 14<sup>12</sup> has caused ἑωσφ. to be taken falsely as a name of Satan and so interpreted here.

לְ absorbed in following σε, being taken as = נַחַת anticipatory, v. 12<sup>5</sup>; and so omitted, see 31<sup>22</sup>.

לָט] (= δρόσος 133<sup>3</sup>) understood by reference to Aramaic (לְטַלִּיט, לְלִטְלִיט masc. of לְלִיטָּה Talitha Mk. 5<sup>41</sup>), as = puerum, and omitted as superfluous, or compensated by the εξ of the verb; cf. 2<sup>7</sup>. For the omission cf. 19<sup>11</sup> | נֶפֶת 126<sup>6</sup> | מְשֻׁחָר 127<sup>5</sup>. The Syriac renders לְט in the way thus assumed, understanding the line as LXX. | ἐξεγέννησά σε] (al. ἐγέννη.) i.e. נִלְבַּת.

6 πληρώσει נְלִילָה] מְלִילָה as ptc., cf. 112<sup>1</sup> θελήσει = צְפַת.

πτῶμα (א but al. πτώματα) נְבוּזָה] dead bodies. Latt. *ruinas*.

ἐπὶ γῆν πολλήν (א only) אַרְצָן רְבָה] al. γῆς πολλήν: al. γῆς

πολλῶν. Rom. *In terra copiosa*, Mil. *super terram multorum*, V. *in terra multorum*.

**CXI I** σοι κύριε γένε] v. 26<sup>12</sup>.

2 τὰ θελήματα αὐτοῦ חפצייהם.

εἰς τ. θ. αὐ.] might be taken variously (α) to the full extent of (2 Cor. 10<sup>13</sup>), (β) so as to fulfil, (γ) in respect to.

4 μνείαν ἐποιήσατο הָזֶר עִשְׁׁוֹ] Literal rendering. The Gk. either = ἐμνήσθη Isai. 32<sup>10</sup>, Job 14<sup>13</sup>, or (like the ἀνήγγειλε of v 6) = *mentioned*, as in St Paul, Rom. 1<sup>9</sup>, Ephes. 1<sup>16</sup>, 1 Thess. 1<sup>2</sup>, Philemon 4; either rendering would be classical.

5 τροφήν טרף] Sim. sound. | 10 τοῖς ποιοῦσιν αὐτήν מַהֲשִׁיעַ.

**CXII I** TR + τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου. Used by those newly returned from exile. For A. καὶ Z. v. 146<sup>1</sup>.

3 δόξα זְהֻבָּה.

5 χρηστὸς ἀνὴρ ὁ οἰκτέρων οἶνος חָנָן טוב איש. SM. *Vir bonus miseretur*, PB. *A good man is merciful*. | κιχρᾶν from κιχράω = κίχρημι. | οἰκονομήσει] will manage, or perh. *dispense*, 2 M. 3<sup>14</sup>, 3 M. 3<sup>2</sup>. | 7 ἐλπίζειν סְתַּבַּק.

**CXIII I** Αἰνεῖτε παῖδες Κύριον הַלְלוּ עֲבָדֵי יְהֹוָה] Latt. PB.

3 αἰνεῖται לְלִילָה] misunderstood by PsR. as = *aἰνεῖτε laudate*: *al. Horol. αἰνεῖτόν, V. laudabile*.

5. 6 ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν המנבהי לשבות המשפלי לראות.

8 + αὐτόν; or (better) read חָשְׁבָּה.

**CXIV I** βαρβάρου οὐλָה] of foreign language, as 1 Cor. 14<sup>11</sup>. (B. also = *cruel, brutal, בָּרָבָרִים* Ezek. 21<sup>31</sup>, so 2 M. 15<sup>2</sup>.)

5 + καὶ σύ. | 6 1. 2, om. אַ p.m.

7 ἐσαλεύθη חָוְלִי.

8 λίμνας אַגְם] (cf. 107<sup>35</sup>). | πηγάς מַעֲיָן] i.e. מַעֲיָן.

ἀκρότομον חַלְמִישׁ] Dt. 8<sup>15</sup>, Job 28<sup>9</sup>; also for שֶׁלֶם 1 K. 6<sup>7</sup>. ἀκρ. L. & S. “cut off sharp, abrupt.” Biel, “valde acutus, durus, præruptus, altus, resectus.” Hesych. ὀξυτάτῳ λίθῳ ἥν ψηλῷ καὶ σκληρῷ τέμνοντι (hard to one who would cut it), to which Suidas adds σκληρὰ καὶ ἄτμητος. Chrysost. ad h. l. τὴν

σιδήρῳ οὐρανῷ εἴκονσαν ἀλλ’ ἐκ τῶν ἀκρων μόλις ἀποθραυμένην\*. These are not clear, but as far as appears from them ἀκρ. = originally *cut off at the end, præruptus*; is used as an imposing epithet like *beetling* Dt. 8<sup>15</sup>: thence derived here, and (not quite appropriately) Job 28<sup>9</sup>. The sense *hard* in the interpreters seems to come from לְחֵם (στερεὰ Dt. 32<sup>13</sup>, Isai. 50<sup>7</sup>), but to be implied Sir. 48<sup>17</sup>. Ἀκρ. is found also (without original) Josh. 5<sup>2,3</sup>, Wisd. 11<sup>4</sup>, Sir. 40<sup>15</sup>; and in other translators.

**CXV 2** μήποτε **מַמָּה**] v. 79<sup>10</sup>.

3 After οὐρανῷ + ἄνω ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς. All uncials add the last three words in some form. PsR. *sursum in cælo et in terra* (Mil. *super terram*), V. as MT.

4 τῶν ἔθνῶν **מַמָּה**] from 135<sup>15</sup>.

7 ad fin. PsR. + *neque enim est spiritus in ore ipsorum.*

9 + **οἶκος** from 135<sup>19</sup> V., PB. | **חַלְפִּיסֵנ**] for imperative, as in **IO. II.**

9. 10. 11 R has the form ὑπερασπίς (which does not appear elsewhere) instead of ὑπερασπιστής.

16 ὁ οὐρ. τοῦ οὐρανοῦ **חַשְׁמִים**] inaccurate. v. 2<sup>4</sup>.

17 σε Κύριε **הָיָה**] cf. 111<sup>1</sup>, Latt. PB. | 18 + οἱ ζῶντες.

**CXVI 1** ἡγάπησα **אָהָבָה**] as usual. V., SM. *dilexi*. PB. “I am well pleased” either from the classical ἀγαπᾶν, to be content, or from Luther’s German intervening “Das ist mir lieb.”

τῆς φωνῆς **קוֹלִי**.

8 ἔξειλετο **לְלִכְתָּה**. | 9 εὐαρεστήσω **אַתְּהַלְּכָה**] v. 26<sup>3</sup>.

10 διό **כִּי**] as the διό of Luke 7<sup>47</sup>, the effect being evidence of the cause, Latt. PB. Cf. 102<sup>5</sup> PB., or the γὰρ of 1 Cor. 10<sup>5</sup>.

11 ἐκστάσει **חַפְזִי**] so 31<sup>23</sup>.

12 περὶ supplied, *as touching, in consideration of.*

14 omitted by all uncc. and PsR.; supplied in Horol. V.

15 PB. *dear*, i.e. *precious*, cf. 139<sup>17</sup>.

16 σός] (?) emphatic.

\* If this is meant to explain the form ἀκρότομον Chr. seems to insert a quasi-negative. Cf. the quotation from him on p. 9.

**CXVI 17** line 2, om. καὶ R with PsR.: the rest with V. as MT.

**CXVII 1** αἰνεσάτωσαν καὶ only] ? יְשִׁבְתִּיחָיו. R reads καὶ ἐπαινέσατε, perhaps from an original ψ. al. ἐπαινεσάτωσαν or as R without καὶ. In Rom. 15<sup>11</sup> WH. καὶ ἐπαινεσάτωσαν, TR as R.

**CXVIII 2** + οἶκος before Ἰσρ. from 115<sup>9</sup> with Mil. but not Rom. V.

2. 3 + ὅτι ἀγαθός before ὅτι εἰς τόν, with PsR.; but V. only in v 2.

4 καὶ omits. The other uncials with PsR. + πάντες before οἱ φοβ. and RT with PsR. + ὅτι ἀγ. as before. V. as MT. PB. follows V. in these 4 vv.

5 ἐπήκουσέ με εἰς πλατυσμόν יְהִי [עַנְנִי בְמִרְחָב יְהִי] *He heard me and set me at large*, omitting Κύριος (Bā.) with PsR. (V. Dominus). The omission may mean that LXX (with Masora and Talmud, v. J. and L. *ad l.*) attach בְמִרְחָב to יְהִי in the sense ‘breadth of Yah’ = widest breadth. Breadth does not seem to me an idea likely to be intensified by the addition of Yah (not like *the flame of Yah*, or אֶל), esp. when the subject of the verb is Yah also.’ *D.*

6 + βοηθός. | 7 βοηθός] i.e. בְּעִזָּה v. 12<sup>9</sup>.

7 ἐπόψομαι τοὺς ἔχθρούς μου אָרָא בְשַׁנְאִי] cf. renderings of 59<sup>11</sup> 112<sup>8</sup>.

10. 11. 12 Om. כי with PsR.; but V. *quia*, v. 24<sup>2</sup>.

ἡμενάμην αὐ. אָמַילָם] ἀμύνεσθαι has both meanings, (1) *take vengeance* Josh. 10<sup>13</sup>, (2) *repel, ward off* 2 M. 6<sup>20</sup>, 4 M. 14<sup>19</sup> (ἐπαμ.), or with accus. of persons helped, *defend* Isai. 59<sup>16</sup> (cf. Acts 7<sup>24</sup>), sometimes ambiguous 2 M. 10<sup>17</sup>. The Latin Versions (Rom. *vindicabor*, Mil. V. *ultus sum*) choose the former (cf. the parallel use of *defensor* in 8<sup>3</sup> PsR.); but *repel* seems to fit the context better. (Wellhausen thinks it suggests a milder meaning than *destroy* for 'מִתְנַזֵּן'.) If *repel* is understood, LXX may have drawn the meaning from circumcision, i.e. *divested myself of* (my

assailants). Cf. ἀπεκδυσάμενος Col. 2<sup>15</sup> (as interpreted by Chrysostom, etc.) with ἀπέκδυσις used in v 11 of περιτομή.

**CXVIII 12** ἐκύκλωσάν με ὡσὲ μέλισσαι κηρίον καὶ ἔξεκαύθησαν ὡσὲ πῦρ ἐν ἀκάνθαις] i.e. (Bä.) כְּד' דָּוְנָג בָּעַרְוָן כָּאַשׁ בָּקָם, which he maintains as the original reading. Or κηρίον, added to complete the sense (as is occasionally done, cf. 57<sup>5</sup> καὶ ἐρρύσατο, 71<sup>8</sup> ὅπως ὑμνήσω, 72<sup>17</sup> εὐλογημένον), may have entered into proverbial expressions, cf. Plutarch ap. Alford, G. T., vol. III. p. 110 “τοῖς χρήμασιν ὥσπερ κηρίοις μέλισσαι προσλιπαροῦντες.” Κηρίον is used with a word of kindred meaning as context; generally μέλι, here μέλισσαι, v. 19<sup>11</sup> 119<sup>103</sup>, Prov. 16<sup>24</sup>, Cant. 4<sup>11</sup> and, a peculiar use, Ez. 20<sup>6,15</sup>.

ἔξεκ. we might render “were burnt out like thorns on fire,” but ἔκκαιῶ is scarcely so used by LXX, except in the passage below, and often = בָּעַר (2<sup>12</sup> 89<sup>47</sup>; Hiph. Exod. 22<sup>5(6)</sup>) : so they either read בָּעַר or took ἔκκ. for a fair paraphr. in the context. In Sir. 43<sup>21</sup> is a curious use of ἀποσβέσει as a parallel and practical synonym of ἔκκαύσει.

ἐν (ἀκάνθ.) supplied as paraphr. of genitive, v. 73<sup>4</sup>.

**13** ἀνετράπτην **דְּחִיתָנִי**] i.e. perhaps דְּחִיתָנִי; v. 64<sup>7</sup>. The isolated 2nd p. causing difficulty. | **14** ὑμνησίς μου זכרת.

**16** ψωσέν με] i.e. רָמַמְלָא 3 f. s. pret.: με supplied.

**22** λιθον] pendant: attracted into the case of the relative.

**23** αὔτη, θαυμαστή] Hebr. fem., v. 27<sup>3</sup>.

**24** αὔτη ἡμέρα ζήτη] al. αὕτη ἡ ἡμέρα. PsR. *Hæc dies*, V. *Hæc est dies*.

**27** συστήσασθε **אָסְרוּ**] to suit context as understood.

ἴορτήν **גַּפְנִים**.

ἐν τοῖς πυκάζουσιν **בְּעֵבֶתִים**] altern. meaning (for the other v. 2<sup>3</sup>) *in the thick branches* Lev. 23<sup>40</sup> (‘י=δασεִס): πυκ. of trees = רַעַנָּן, Job 15<sup>32</sup>, Hos. 14<sup>9</sup>. PsR. *in confectionationibus*. V. *in condensis*, “Arrange the feast with the thick branches”; as a Psalm appropriate to the Feast of Tabernacles.

**28** + at end the words of v 21.

**CXIX 2** οἱ ἔξεραυνῶντες [נִצְרִי] v. 12<sup>8</sup>. The vb. 'נ' occurs in the following verses of this Ps., and in each = ἔξερευνᾶν or ἔκζητεῖν with inconsiderable variety of reading, 2. 22. 33. 34. 56. 69. 100. 115. 129. 145.

3 οὐ γάρ οἱ ἐργαζόμενοι לֹא פָעַלְוָה] so Latt. PB.

5 ὅφελον לִפְנֵי] *utinam*, “όφ. becomes a mere particle in LXX, cf. Num. 14<sup>2</sup> 20<sup>3</sup>, Ex. 16<sup>3</sup>.” W-M.

9 κατορθώσει יָכָה] v. 73<sup>13</sup>. | 10 ἀπάσχε με. תְשַׁגְנִי.

16 μελετήσω עַשְׁעַתְעַשְׁתָּו] cf. vv 24. 47. 70. 117. 143. 174.

20 ἐπεπόθησε נְרָסָה] ‘Rendered from context.’ D.

21 ἐπικατάρατο] with line 2, so Latt. PB.

22 περίελε נְלֵל] *strip*, orig. as Hebr. here, of clothing, Gen. 38<sup>14</sup> 41<sup>42</sup>; then without force in the περί, Ex. 32<sup>2</sup> ἐνώτια; then quite generally, Ex. 8<sup>8</sup> (*βατράχος*), 2 Chr. 32<sup>12</sup> (*θυσιαστήρια*), Num. 30<sup>13</sup> (vows), etc. (classical use much the same).

23 ἡδολέσχει יִשְׁחַח] so generally, but v 148 = μελετᾶν.

24 αἱ συμβουλίαι μονִי אֲנַשֵּׁעַצְתִּי] softening the figure.

ad fin. + τὰ δικαιώματά σου.

28 ἐνύσταξεν הַפְלֵלָד] perh. Gk crpt. for ἐσταξεν (Job 16<sup>21</sup>, Eccles. 10<sup>18</sup>, cf. Prov. 27<sup>15</sup>) Bā. | ἐν τοῖς λ. = כָּךְ.

30 τὰ κρίματά σου] v. 25<sup>6</sup> and variants in vv 55. 109. 153.

οὐκ ἐπελαθόμην שׁוֹתֵתִי] v. 75<sup>9</sup>.

32 δταν ἐπλάτυνας] *at the times when thou didst enlarge*, v. 102<sup>3</sup>. In their affection for the aorist LXX lose the distinction between this and vv 30. 31.

33 διὰ παντός עַקְבָּב] v. 89<sup>52</sup>.

34 + μον] So 58. 69.

37 ξῆσον] transit., so vv 40. 88. 93. 107. 156. 159.

38 אַשְׁר] om.

39 ὑπώπτευσα יָגַרְתִּי] perh. in the sense of fear, like the old English *doubt*, cf. Sir. 9<sup>13</sup>. Latt. *suspicatus sum*.

47 + σφόδρα with PsR. not V.

49 τῶν δούλων] Gk. crpt. of τῷ δούλῳ.

50 με παρεκάλεσεν נִחְמָתִי] perh. as נִחְמָתִי; unless a paraphr.

**CXIX 50** έξησέ με] έξησα is transitive on the analogy of έστησα. The corresponding fut. is ζήσω or ζωάσω (80<sup>19</sup>).

¶ omits these two words and all v 51 except the last two words οὐκ ἔξεκλινα.

**51 παρηνόμουν** הליצני] cf. Prov. 29<sup>8</sup> and Ps. 1<sup>1</sup>. The suffix apparently neglected. The η either as cpd. of ἀνομέω, or cf. 65<sup>4</sup> ὑπερηδυνάμωσαν.

**53 ἀθυμία** הפעה] In 11<sup>6</sup>, Lam. 5<sup>10</sup> 'ι = καταιγίς.

**54 ἐν τόπῳ** תביה.

**55 ἐφύλαξα**] = middle as v 60 etc.; cf. 17<sup>4</sup> for different use.

**57 εἶ**] 2nd p.; hence vocative in Latt. as in LXX but only Mil. expresses *es tu*. So PB.

**εἰπα τοῦ**] 'cf. 36<sup>1</sup> 106<sup>23</sup> [in all τοῦ = ל] and Acts 27<sup>1</sup> ὡς ἐκρίθη τοῦ πλεῖν.' D.

**60 ἡτοιμάσθην** חָשַׁתִּי.

**62 μεσονύκτιον**] accus. for time when, cf. 137<sup>7</sup> τὴν ἡμέραν | Gen. 43<sup>16</sup> τὴν μεσημβρίαν | Exod. 34<sup>23</sup> τρεῖς καιρούς | Josh. 2<sup>3</sup>, Zech. 1<sup>8</sup> τὴν νύκτα | Dan. 9<sup>21</sup> Θ ὡσεὶ ὥραν (Ο ἐν ὥρᾳ) θυσίας ἐσπερινῆς. | ἐπὶ לְעֵגֶל Hebraism.

**66 καὶ παιδεῖαν** מִתְּמֻמָּה. | **67 διὰ τοῦτο** הַתְּהֻווּ.

**68** + Κύριε with PsR. not V. | **ἐν τῷ χρηστότητί σου** מטיב בטוּ. i.e.

**69 ἐπληθύνθη** טפלו. | **70 ἐτυρώθη** טפְשׁ v. 68<sup>16</sup>. | **ὡς γάλα** בְּקַחְלָב. i.e.

**71 ἐταπείνωσάς με** עֲבֵיתִי [עֲבֵיתִי] i.e. cf. v 50; or from v 75.

**79** The Greek readings vary. **לִי** om. ¶ p.m. | or = εἰς ἐμέ R. | or (with ἐπιστρεψ. strengthen and refresh 19<sup>8</sup>) = με (לִי being taken as = אַתִּי) אַתִּי a.c.a. AT.

**83 ἐν πάχνῃ** 148<sup>8</sup> = κρύσταλλος. | **84 ἐκ** בְּ. [בְּקִיטוּר]

**85 διηγήσαντο** כְּרוֹאִי] as if = קְרָאִי (J. and L.), or (with Bä.) סְפָרוּ, the ס derived from preceding ט.

**ἀδολεσχίας** שִׁיחָוֹת] i.e. שִׁיחָוֹת. | + Κύριε at end with PsR., not V.

**91 διαμένει** עַמְדוּ.

**CXIX 98** τὰς ἐντολάς σου] with MT. & p.m. only; *al. τὴν ἐντολὴν σου.*

μοὶ ἔστιν **הַיָּאַלְיָה**] *al.* (for *μοὶ*) ἔμοι or ἔμη.

**99** **כָּל**] PB. with SM. om.

**103** τῷ λάρυγγὶ μου **לְחַכְּבִי**] Latt. *faucibus meis.* PB. *throat* (but 137<sup>6</sup> *roof of my mouth*). Cant. 5<sup>16</sup> 'נ = φάρυγξ.

καὶ καὶ κηρίον with PsR. not V.

**104** ad fin. + line 2 of v 102, with PsR. not V.

**105** ὁ νόμος σου **דְּבָרֶךְ**] Latt. *verbum tuum.*

**108** εὐλόγησον **רְצָחָה**] Gk. crpt. for εὐδόκ. Mil. *prospera*, Rom. V. *beneplacita fac*, cf. 49<sup>19</sup>.

**112** διὰ παντὸς ἀμεψιν **עַקְבָּה**] & p.m. only, perh. some confusion with v 44. The rest διὰ ἀντάμεψιν. V. *propter retributionem.* No form of ἀμείβω recurs in LXX, v. 89<sup>20</sup>.

**113** παρανόμους **סְעִפִּים** | **114** βοηθός μου **סְתָרִי**] 91<sup>1</sup>.

**116** ζῆσόν με **אֲחַיה**] Gk. crpt. for ζήσομαι: the converse v 88 &.

**118** ἔξουδένωσας **סְלִיחָה**] PB. *thou hast trodden down* (contrast 44<sup>6</sup>). 'Εξουδ. is right (Aram. סָלָא *to slight, despise*; cf. Lam. 1<sup>15</sup> Heb.). PB. follows Jews in connecting with נָלַקְתָּה. D. ἀποστατοῦντας] denom. from ἀποστάτης Num. 14<sup>9</sup>.

ἐνθύμημα] i.e. 'חריעתְם, in Aram. = *thought*, as Ps. 10<sup>2</sup> Pesh., and often.' D. Wellhausen however accepts MT. *תרמְתָ*.

**119** παραβαίνοντας **סִינִים**] i.e. **שְׁנִים**.

ἐλογιστάμην **חַשְׁבָּת**] i.e. **חַשְׁבָּת**.

**120** καθήλωσον] i.e. 'סָמֵר' "nail," as in New Heb.; cf. Is. 41<sup>7</sup> *al. a nail.* D. V. *confige timore tuo carnes meas.*

**122** ἐκδέξαι **עַרְבָּה**] Gen. 43<sup>8</sup> 44<sup>22</sup>. A meaning not classical, perhaps connected with the idea of succession; a guarantee viewed as a second line of defence. V. *suscipe*, PsR. *elige*, i.e. from Gk. crpt. ἐκλεξαί. SM. *dulce fac (servo tuo)*, PB. *make... to delight*, connecting with **עַרְבָּה** *pleasant*.

**127** τοπάζιον **פָּז**] from the sound. "In some curious way [the terms *topaz* and *chrysolite*] have become interchanged.

The *t.* of the ancients is the *chr.* of the moderns and *vice versâ*. The ancient *t.* or our *chr.* is a yellowish-green or greenish-yellow transparent stone, not unlike some kinds of grass in appearance. It was found in Egypt and specially in an island in the Red Sea from which it derived its name." The Rev. G. Deane, *Bible Educator*, II. 34.

**CXIX 128** + πρός] as accus. whither, cf. 94<sup>15</sup>: or Bä. for נְכָלְפָקוּדִי כָּל suggests לְכָלְפָקוּדִי כָּל being misplaced.

κατωρθούμην] κατορθ. is used both of *stability* 96<sup>10</sup> 97<sup>2</sup>, from the fig. of upright position: and of *integrity* 119<sup>9</sup>, from the fig. of straight path. (In another way 2 M. 8<sup>36</sup> φόρον κατορθώσασθαι.) "I pursued a straight path to the fulfilling of thy commandments."

**I30** δήλωσις [פָתָח] suggesting Exod. 28<sup>30</sup>.

**I31** καὶ ἥλκυστα πνεῦμα אַפְּה אַו.

**I33** κατακυριευσάτω] i.e. טְשַׁתְּחַנְּנָה neglecting gender of נָאָת.

**I36** διεξόδους [פָלָנִי] v. 1<sup>3</sup>; either accus. after κατέβησαν used transitively (דָרְדוּ), as V. *deduxerunt*, or in Jerem. 9<sup>18</sup> 14<sup>17</sup> καταγαγέν, or cogn. acc. as Hebr.: cf. in the prayer *Ad mensam dulcissimi* (Præpar. ad Missam) "Tu qui fontem miserationis nunquam manare cessabis." A reads διέβησαν (Gk. crpt.) with PsR. *transierunt*. Horol. κατέδυσαν.

**I37** εὐθής] for the form v. 19<sup>9</sup>. Horol. εὐθεῖαι αἱ κρίσεις.

**I39** ἐξέτηξέν με [צִמְתָּהָנִי] elsewhere = ἀποκτείνω, ἀφανίζω, ἔξολεθρεύω, ἐκδιώκω, and where the Psalmist is object 69<sup>5</sup> μισῶ, 88<sup>17</sup> ἐκταράσσω.

ὁ ἕρλος τοῦ οἴκου σου [כְּנָאָתִי] from 69<sup>10</sup> with Rom. *zelus domus tuæ*: *al. om. τ. οἴκ.* with Mil. *z. tuus*. V. as MT. *z. meus*.

**I44** καὶ ἔζησόν με ἡ ζωή] Gk. crpt. *al. ζήσομαι*, v. v 116. Rom. V. *et vivam*, Mil. *vivifica me*.

**I47** προέφθασάν με (א p.m. only) [כְּדָמָתִי] Gk. crpt. from v 148, με supplied.

ἀωρίᾳ ♀שְׁנָה] ἀ. Isai. 59<sup>9</sup> = תַּלְלֵפָה contrasted with αὐγή. Hesych. σκοτία, μεσονύκτιον, ἀπρακτός ὥρα. Ἀωρος unseasonable, Prov. 11<sup>30</sup>, Job 22<sup>16</sup>, Isai. 65<sup>20</sup>, Wisd. 4<sup>5</sup> 14<sup>15</sup>.

**CXIX 148** πρὸς σὲ ὁρθροῦν (ἢ p.m. only) אָשְׁמָרוֹת] ὁρθροῦν seems to be vox nulla and corrupted from ὁρθροῦν, πρὸς σὲ being supplied (R. with Latt. *ad te diluculo*): the rest with Horol. πρὸς ὁρθροῦν.

**150** οἱ καταδιώκοντές με] i.e. לְפָנֵי, V., PB.

ἀνομίᾳ τῷ] dat. after προσήγγισαν (not possible in the Heb.). Προσεγγίζειν takes the dat. Josh. 3<sup>4</sup>, Tob. 6<sup>9</sup>, Dan. O 9<sup>21</sup>; it is oftener used with πρὸς and acc. Rom. *iniqui* (Lat. crpt.). PB. takes 't adverbially. | **152** κατ' ἀρχάς קָרֵם.

**156** + σφόδρα ἢ p.m. only. | τὰ κρίματα only ἢ p.m. plural.

**158** ἔξετηκόμην תָּחַתְּקָוְתָּה] 139<sup>21</sup>; similarity of letters.

ἀσυνθετοῦντας (ἢ p.m. only) 73<sup>15</sup>: the rest (Gk. crpt.) ἀσυνετοῦντας. PsR. *non servantes pactum*, V. *prævari-cantes*. | **159** ἐν ἡ. ב. | **166** ἡγάπησα עִשְׁתִּי] v. 94<sup>19</sup>.

**167** ἡγάπησεν] i.e. הָבַת neglecting gender, Latt. P.B.

**168** ad fin. + κύριε many MSS. and PsR., not V.

**169. 170** Gk. MSS. Rom. Mil. add Κύριε at various points.

**170** τὸ ἀξιωμά μου] חַחְנָתִי ἀξ. in this sense Esth. 5<sup>7</sup>.

**173** τοῦ σῶσαί με לְעֹזָרַנִי.

**CXX I** τῶν ἀναβαθμῶν] so I K. 10<sup>19</sup>, Isai. 38<sup>8</sup>, of the steps of Solomon's throne and of Ahaz' sundial.

**3** δοθείη, προστεθείη] The opt. used here perhaps as = subj. in questions, Ep. Jer. 29; for equivalence of moods cf. 83<sup>15</sup>. Or understanding ἄν.

πρὸς γλῶσσαν] i.e. נִשְׁלָל. Perhaps πρὸς of standard of comparison (W-M., p. 505) "as an equivalent of thy deceit," i.e. as a fit punishment.

**4** ἐρημικός מִרְחָםִים] partly from sound: *desert charcoal*.

**5** ἡ παροικία μου] גְּרָתִי i.e. prob. gender being disregarded. | ἐμακρύνθη] i.e. נִשְׁלָל. | **6** πολλά adverbial.

**7** εἰρημικός מִלּוּם] cf. 109<sup>4</sup>.

ὅταν ἀλάλουν] whenever I spoke and I did speak [cf. Exod. 16<sup>3</sup> ἐκαθίσαμεν, 17<sup>11</sup> ἐπῆρε, and Numbers 9<sup>11</sup> οὐ ἀν ἔστη and v. Blass p. 218]. | αὐτοῖς supplied.

CXX 7 ἐπολέμουν με המה למלוכה. | δωρεάν] from 109<sup>3</sup>.

CXXI 3 μὴ δῶς (al. δώγης) ינְתַּאֲלָא] Latt. *non det.*

νυστάξει] i.e. = ἔη. | 4 ἐξυπνώσει] א only. The rest נְנִינָה.

6 ἐκκαύσει נא συγκαύσει RT] A very uncommon use of ἐκκαίω, which (though the commoner word) almost always = *kindle*, or set on fire, whether to destruction or not. συγκαίω is used of the effect of heat on human beings Gen. 31<sup>40</sup>, Job 16<sup>17</sup>, Jonah 4<sup>8</sup>, Isai. 5<sup>11</sup>. (Also to burn thoroughly Isai. 5<sup>24</sup>, or over a large expanse Isai. 9<sup>19</sup>.)

8 τὴν εἴσ. σ. καὶ τὴν ἔξ. σ.] order reversed.

CXXII 2 ἐν ταῖς αὐλαῖς σου בְּשֻׁרִיךְ | א p.m. alone om. σου, making it “in the courts of Jerusalem.” For the opposite tendency v. 26<sup>12</sup>.

3 οὐκοδομουμένη. | הָאֵת הַμְטוֹחַת אַנְתָּה] i.e. פָּלָשָׁת בָּאֵת. ‘Or rather an abstract form as חַבְרָה Job 34<sup>8</sup>? D.

4 φυλαὶ but once. א p.m. only.

6 The order of lines reversed by א p.m. only. | 6. 7 + δή.

ἐρωτήσατε τὰ εἰς εἰρήνην τῇ Ἱερ.] *give a friendly greeting to Jerusalem.* The same phrase 1 Sam. 10<sup>4</sup> 30<sup>21</sup>, 2 S. 8<sup>10</sup> takes acc. of person greeted; also 1 S. 17<sup>22</sup> omitting the τά. Here T with Horol. τῇ Ἱερ. Biel however here, *salutem apprecamini.* In Lk. 14<sup>32</sup> 19<sup>42</sup> it is τὰ πρὸς εἰρήνην. Rom. V. *rogate*, Mil. *interrogate*.

καὶ εὐθηνία ινשְׁלָו] (30<sup>7</sup> εὐθηνία μον) (שְׁלָו) i.e. וּשְׁלָו, subst. of form presupposed in 30<sup>7</sup>.

τοῖς ἀγαπῶσιν σε] for dat. v. 29<sup>2</sup>.

7 πυργοβάρεστι] אַרְמָנוֹת] Bāreis wh. in 2 Chr. 36<sup>19</sup>, Ps. 48<sup>4.14</sup>, Lam. 2<sup>5</sup> renders אָרָם, and in 45<sup>10</sup> הַיְכָל, are described as *domus turritæ, in modum aedificatae turrium.* II., which is אָרָם λ., may therefore be a rhetorical equivalent of B. The interpreters however explain by προμαχεῖνες *ramparts*.

CXXIII 1 ART om. τῷ Δανείδ. א as MT.

4 τὸ δνεδος τοῖς εὐθηνοῦσιν הַלְהָשְׁאָנָנִים] *disgrace in the eyes of or (disregarding context) to the prosperous.*

## CXXIV 1. 2 ἐν ἡμῖν νόλ.

4. 5 δικληθεν ἡ ψυχὴ ἡμῶν [עַבְרָ עַל נְפָשָׁנוּ] An extreme case of neglecting the preposition. **עַבְרָ** is given its common sense of crossing a river. For neglect of **עַל** cf. 21<sup>13</sup> (where it is object). **לְ** and **לִ** are confused, 47<sup>1</sup>. **διελθῆν** does not always include issuing, v. 73<sup>7</sup>. But Latt. here *pertransisset*.

5 ἀνυπόστατον [חוֹזְדוֹנִים] either as Rom., V. *intolerabilem*; so 2 M. 1<sup>13</sup> 8<sup>5</sup>, Symm., Polybius, Xenophon (though possibly in this sense it is confined to the military sphere); or *out of one's depth*, cf. 69<sup>3</sup>. Mil. *immensam*.

CXXV 1 LXX end line 1 at 'צָ'; line 2 at 'יְ'; reading **שְׁבִי**.

3 ἀφήσει] i.e. **נַפְלָיָה**. | + Κύριος. | τῶν ἀμαρτωλῶν] so Latt. PB.

4 **עַקְלָקְלוֹתָם**, 5 **בְּלָבוֹתָם**] the suffixes are neglected.

5 εἰς τὰς στραγγαλιάς [רַע] "στρ. tortuosus nexus intricatus, Isai. 58<sup>6</sup> διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων," Biel; i.e. the word refers (i) to tightness of knot, then (ii), as here, to crookedness (from a knotted cord). Hence *strangle* through Lat. and French (Skeat).

CXXVI 1 αἰχμαλωσίαν [שְׁבָתָה] i.e. **שְׁבָות**.

ώς παρακεκλημένοι] **בְּחַלְמִים** perh. reading some participial form of **נַחַם**: or paraphr.

2 χαρᾶς ρήσ] paraphr.

6 βάλλοντες *al.* αἴροντες **אָשָׁנָה**] V. *mittentes*.

**מָשָׁךְ**] omitted, being imperfectly understood.

CXXVII 1 om. τῷ Σαλωμῶν most of the MSS.

οἱ οἰκοδομοῦντες αὐτόν [בּוֹנִי בּוֹ] 31<sup>22</sup>.

2 τοῦ ὀρθρίζειν **מִשְׁבִּים** [מִשְׁבִּים] as though an infin. of an Aram. form, cf. 48<sup>4</sup>.

ἐγείρεσθαι (*al.* -σθε) μετὰ τὸ καθησθαι] i.e. **קָום מַאֲחַתֵּי שָׁ** Latt. **ἐγείρ.** as imperative: *Vanum est vobis ante lucem surgere, surgite postquam sederitis.*

ὅταν **כִּי**] i.e. v. 5. The Western Church joins the last clause to v 3 *Cum dederit dilectis sui somnum, ecce hereditas, etc.*

3 ὁ μισθὸς τοῦ καρποῦ] i.e. **שְׁכָר פָּרִי**.

**CXXVII 4** τῶν ἐκτετιναγμένων [הנעוּרִים] <sup>altern.</sup> meaning, 109<sup>23</sup> 136<sup>15</sup>, Exod. 14<sup>27</sup>. Elsewhere LXX give νεότης for 'נ', at least with suffix 25<sup>7</sup> 103<sup>5</sup> 144<sup>12</sup>. Βέλη has to do with their rendering here; the cpds. of τινάσσω being used of the discharge of missiles; 1 M. 10<sup>80</sup> ἔξετίναξαν τὰς σχίζας εἰς τὸν λαόν, cf. 1 M. 2<sup>36</sup>, 2 M. 4<sup>41</sup> 11<sup>11</sup>, also Judges 7<sup>19</sup>. Cf. Neh. 4<sup>(10)16</sup>, where τῶν ἐκτετ. = נָעָרִים read as נָעָרִים, perhaps supposes an allusion to the persons of 5<sup>13</sup>. As the translator rejects an obvious rendering, he may have had some definite meaning in mind. Can the *sons of them that are shot forth* be the Babylonian exiles, with a thought of his own surroundings? cf. Zech. 9<sup>13</sup>.

**5** [הנבר] om.; *al.* ἄνθρωπος. | τ. ἐπιθυμίαν αὐ. [אַשְׁפָתוֹ] cf. 119<sup>131</sup>.

(The word φαρέτρα = 11<sup>2</sup>; *Yithr* ; Gen. 27<sup>3</sup>.)

**CXXVIII 2** τῶν καρπῶν σου <sup>אַכְ-אַ</sup> RT. [כְּפִיךְ] from κ. *wrist* (sim. of sound), "Schol. οἱ οἱ καρπὸν οὐ τὴν ἐπικαρπίαν ἐκάλεσαν ἀλλὰ τὸ μόριον τῶν χειρῶν 1 Sam. 5<sup>4</sup>," Biel; cf. Prov. 31<sup>20</sup>, where however κ. = יָד and χείρ = כַּף. א (misund.) τὸν καρπὸν τῶν πόνων σου. PsR. *labores fructuum tuorum*, V. *lab. manuum t.*

**3** [כִּי] om. with PsR. as 118<sup>10-12</sup>. V. *quia*.

**4** [כִּי] om. with Latt. PB. | Some MSS πᾶς ἄνθρ. with PsR. not V.

**CXXIX 1** ἐπολέμησάν με [צְרָרֹנוּ].

**3** ἐτέκταινον [חַרְשָׁן] Ezek. 21<sup>(36)31</sup> (τέκτων = 'נ' 1 Sam. 13<sup>19</sup>, 1 K. 7<sup>(14)2</sup>, etc.). Τεκταίνειν, *fabricate*, often in a bad sense, Prov. 26<sup>24</sup> δόλοις | 3<sup>29</sup>, Sir. 27<sup>22</sup> κακά | 11<sup>33</sup> πονηρά | Ez. 21<sup>31</sup> διαφθοράς | Bar. 3<sup>18</sup> ἀργύριον (with some contempt). But Prov. 12<sup>27</sup> τεκταινόμενος ἀγαθά (?) expression meant to be strange). A rendering of פעלת 68<sup>29</sup> is ἐτέκτηνας.

**οἱ ἀμαρτωλοὶ** [חַרְשִׁים] i.e. חַרְשִׁים; or (quoted by Bä.) as if Prov. 3<sup>29</sup> 6<sup>14</sup> 14<sup>22</sup>.

τὴν ἀνομίαν αὐτῶν [הַעֲנוּתָם] לְמַעַן.

**4** αὐχένας [עֲבוֹת] i.e. עֲבוֹת Bä.: or, paraphrasing, *yoke-strap*, as a contemptuous expression for necks, v. 2<sup>3</sup>.

**CXXIX** 6 ἐκσπασθῆναι ἥל[שׁ] Num. 22<sup>23. 31</sup> (ἐσπασμένη),  
Latt. *priusquam evellatur.*

<sup>8</sup> *παράγοντες*] intransit. as 144<sup>5</sup>, 2 Sam. 15<sup>18</sup>, and in the N.T. (but 1 Jn. 2<sup>8, 17</sup> *παράγεται*). More often transit. in LXX.

εὐλογήσομεν בָּרְכָנוּ] אַ p.m. only. The rest -ήκαμεν.

**CXXX 3 παρατηρήσῃ**] middle, with all uncials; Horol. -σης, v. 37<sup>12</sup>.

4 τοῦ ὀνόματός σου] Gk. crpt. for *τοῦ νόμου σου* (R.), understanding אָרוֹת = ḥārōt. Mil. *propter nomen tuum*, Rom. V. *pr. legem tuam*.

σε Κύριε γένε] v. 26<sup>12</sup>, Latt. *Dominum.*

5 εἰς τὸν νόμον αὐτοῦ (ἢ only) וְלֹדְבָּרוֹ lost after י. The rest λόγον σου or (ἢ<sup>c.a.</sup>) λ. αὐτοῦ.

5. 6 ἀλπιστέν [הוחלתי] i.e. הָחִילָה.

6 ἀπὸ φυλακῆς πρωίας μεχρὶ νυκτὸς [משמרין לבקר שמרין לבקר] a conjecture of the general sense.

**CXXXI 1** ἐμετεωρίσθησαν **וְנַר**] μ. often in a bad sense figuratively, of ὁφθαλμοὶ Isai. 5<sup>13</sup>, Sir. 23<sup>4</sup>: *καρδία* 2 M. 5<sup>21</sup>: *διάνοια* 2 M. 5<sup>17</sup>: in medical language, v. L. & S.

2 ἐταπεινοφρόνουν שׂוֹתִי.

שְׁפָאָה **דְּמַתִּי** i.e. [דְּמַתִּי] v. 4<sup>5</sup>:

ἔως ἀνταποδώσεις] probably Gk. crpt. of ὡς ἀνταπόδοσις (so T: cf. AR). But for ἔως = ἢ v. 60<sup>7</sup>. PsR. *retribues*, V. *retributio*.

ἐπὶ τὴν ψ.] i.e. נָעַלְיָה.

3 ἐλπισάτω [יְהִי] with Latt. AV.; but PB. with MT.  
(*O Israel*) trust.

CXXXII 1 τοῦ Δ. [ל] as = תָּא, cf. 136<sup>23</sup>. | + καὶ. | τῆς πραύτητος αὐ.] i.e. עַנְנָתָו 45<sup>5</sup>.

## 2. 5 תְּהִלָּה אָבִיר.

3. II ἐπὶ κλίνης, ἐπὶ θρόνου] of motion to.

4 + καὶ ἀνάπαυσιν τοῖς κροτάφοις μον] a doublet from Theodotion (Bä.). So Latt. PB. Kp. recurs Judg. 4<sup>21, 22</sup> 5<sup>26</sup> only, cf. Pss. Sol. 4<sup>18</sup>.

7 προσκυνήσωμεν εἰς τὸν τόπον κ.τ.λ. **רְגָלִיּוֹן** [בְּ] לְהַדֵּם εἰς

perhaps intentionally vague, corresponding to the paraphr. *τόπον κ.τ.λ.*, suggested by Exod. 24<sup>10</sup> (cf. v 11), instead of *τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ* (as 99<sup>5</sup> 110<sup>1</sup>).

*προσκυνεῖν* usually takes the dat. in the Pss., 29<sup>2</sup> 45<sup>13</sup> 99<sup>5</sup> etc.; absol. 22<sup>30</sup>; with *ἐνώπιον* 22<sup>28</sup> 86<sup>9</sup>. Elsewhere it takes other prepositions as *ἐναρτίον* Gen. 23<sup>12</sup>; accus. occasionally of object not divine Gen. 27<sup>29</sup> (Oxf. text), 37<sup>7,9</sup> 49<sup>8</sup> AF, Ex. 11<sup>8</sup>, Ruth 2<sup>10</sup> A, 2 Chr. 24<sup>17</sup>, Esther (13<sup>12</sup>) C<sup>5</sup>, 4 Macc. 5<sup>12</sup>; and of false gods 2 K. 5<sup>18</sup> A (?), Isai. 44<sup>15</sup> (v. Sw.). In the three following places A has the Divine object in accus., Dt. 6<sup>13</sup> 10<sup>20</sup> (from Mt. 4<sup>10</sup>, Lk. 4<sup>8</sup>; the rest for *προσκ.* read *φοβηθήσῃ*, Hebr. אָרַת); Judges 7<sup>15</sup> *προσεκ.* *Κύριον* (*al.* *Κυρίω*). N.T. has this accus. besides in Jn. 4<sup>23,24</sup> (cf. v 22), and of our Lord, Lk. 24<sup>52</sup>. In Apoc. accus. only of false deities. The classical use is accus., possibly avoided in LXX as associated with false gods. *Ἐπὶ* with accus. is sometimes added of that over which the worshipper bows, *ἐπὶ τὴν γῆν* Gen. 18<sup>2</sup>, *ἐπὶ τὸ ἄκρον* 47<sup>31</sup>, *ἐπὶ τὴν κούτην* 1 K. 1<sup>47</sup>; sometimes *ἐπὶ πρόσωπον* is added. *Πρός* of direction, not object, Ps. 5<sup>8</sup> 138<sup>2</sup>. In 99<sup>9</sup> 132<sup>7</sup> *εἰς* may come under this head, or may take the place of dat. as sometimes in Alexandrian Gk. (Deissm. p. 117).

**CXXXII 8** *τοῦ ἀγιασματός σου* זְעֵן] cf. 96<sup>6</sup> 8<sup>3</sup>.

ἀνάπ. [מְנוּחָה] Gen. 8<sup>9</sup>.

**11** οὐ μὴ ἀθετήσει αὐτήν לֹא יִשּׁוֹב מִמֶּנָה] paraphr.: or cf. 89<sup>35</sup> οὐ μὴ ἀθετήσω = הַנְשָׁן אַל.

**13** + αὐτήν] (or ? פְּנַיְךְ).

**14** κατάπαυσις (as v 8 ἀνάπαυσιν) הַחֲנוּן] κατάπ. cessation generally, ἀνάπ. generally cessation of weariness: κ. is more final, ἀνάπ. often of temporary refreshment.

**15** τὴν χήραν αὐτῆς הַדִּין] Gk. crpt. of *θήραν*. Latt. *viduam ejus* (which is therefore not a crpt. of *victum*).

**18** τὸ ἀγιασμά μου] i.e. זְעֵן, cf. 89<sup>40</sup>.

**CXXXIII 1** ιδού δὴ חָנָה.

**τε** חָנָה] this rendering involves the insertion of *אַלְל'* נָה.

**CXXXIII 1** ἀλλ' ή] (generally = **פִּי אָמֵן**) after interrogative in the same sense as after negative, Gen. 28<sup>17</sup> οὐκ ἔστιν τοῦτο ἀλλ' ή ὁ ὄικος Θεοῦ.

2 ὡς μύρον **כְּשַׁמְן** **הַטּוֹב**.

**שָׁאֵן** **פִּי**] “edge or skirt” L. & S. From Exod. 28<sup>28</sup> 36<sup>31</sup>, LXX take this correctly as the *edging of the neckhole*.

3 **Αερμάν** **χρυσόν**] So Dt. 4<sup>48</sup>, Josh. 13<sup>11</sup>, Cant. 4<sup>8</sup> **κ.α.**. But Ps. 42<sup>7</sup> 89<sup>13</sup>, Cant. 4<sup>8</sup> B **Ἐρυ**.

**CXXXIV 1** οἴδον δή] as 133<sup>1</sup>, V. *ecce nunc*, PB. *behold now*. | + ἐν αὐλαῖς οἰκ. Θ. **ἡμῶν**] from 135<sup>2</sup>. Latt. PB.

**CXXXV 1** δούλοι **Κύριον** “**עָבָדִי**”] as 113<sup>1</sup>, to supply an object.

4 εἰς περιουσιασμὸν ἔαντῳ **לִסְגָּלְתָּו**] so Eccl. 2<sup>8</sup> (cf. 2 Chr. 29<sup>3</sup> **סְגָּל** = ὁ *περιπεπούγματι*). From Exod. 19<sup>5</sup>, Dt. 7<sup>6</sup> 14<sup>2</sup> 26<sup>18</sup>, where **ס** or **סְ** = λαὸς *περιουσίος*: so Tit. 2<sup>14</sup>, where Wace (Speaker’s Comm.) explains: “*περιουσίος*, meaning originally ‘what remains over and above,’ and so ‘set apart as such,’ came to signify ‘separate from,’ with perhaps occasionally the additional notion of ‘superior to.’” “Substantives in *-μός* are frequently used to describe a concrete thing, e.g. *θεσμός*, *χρησμός*, *φραγμός*,” Lightfoot on Phil. 2<sup>6</sup>. It will indicate what Israel became by the Lord’s act.

7 εἰς ὑετόν **לִמְתָּר**] literal rendering.

12 δούλῳ **מוֹעֵד**] either from 136<sup>22</sup>: or = **עַבְדָּו**, cf. 80<sup>5</sup>. Mil. *servo*, Rom. V. *ρρούλο*.

13 For **Κύριε** 2<sup>0</sup> **κ.α.** Τ **καὶ**, Mil. *et*; Rom. V. *Domine*.

14 παρακληθήσεται **מִתְחַנֵּה**] v. 90<sup>13</sup>. PsR. *consolabitur* (no doubt reflexive as 77<sup>3</sup> V.), V. (alternative meaning of *παρακλ.*) *deprecabitur*.

17 Between the two lines some mss. with PsR. insert 115<sup>6b. 7.</sup>

19. 20 **εὐλογήσατε**] The aor. calls for a definite sensible expression of praise, a contrast to the material nature of idols and their worship.

**CXXXV 21** ἐκ Σ. [בָּם] so all uncials. But the common text apply. ἐν Σ.

**CXXXVI 2** PB. + *all (gods)*.

6 τῷ στερεώσαντι υρά] Job 37<sup>18</sup>, Isai. 42<sup>5</sup>, cf. Gen. 1<sup>6</sup>, etc.

7 + μόνῳ from ν 4 with PsR., not V.

8. 9 ἔξουσίαν] *potestatem*, power exercised in government.

15 ἐκτινάξαντι] Exod. 14<sup>27</sup>.

16 After this verse R. (with Rom.) + καὶ ἔξαγαγόντι ὑδωρ ἐκ πέτρας ἀκροτόμου ὅτι κ.τ.λ.

23 om. & p.m. only. The rest (with PsR.) + ὁ Κύριος before ὅτι.

27 Rom. V., PB. (not LXX nor Mil.) repeat ν 3.

This Psalm is treated with freedom in some Breviaries. Milan for the second half of each verse except the first and last has only *quoniam bonus*; it pairs 17—22 into three verses and 24. 25 into one. Sarum omits the second half of all but first and last; as does the York Breviary except on Doubles, then in full. In the Roman Breviary it is in full.

**CXXXVII 1** + τῷ Δανεῖδ.

Usually explained as a conjectural addition of the LXX based on the traditional ascription of the Psalter in general to David. But why here in particular. Hardly another Ps. from beginning to end bears such unmistakeable evidence in any part of having nothing to do with David as does this in the very first words, and what follows only confirms. Except here the LXX do not add a single τῷ Δ. to the Hebr. titles in this book: indeed the tendency in the Graduals is rather to omit such as are there. Of the remaining forty-three Pss., thirty or more have no titles of authorship or are not ascribed to David. I have offered in *David in the Psalms* a suggestion, not as the only one possible but anyhow better than the above, that Pss. 137—143 form a set marked off by change of style or tone from what is before and from what follows; and that of these Ps. 137 is introductory, so that the τῷ Δ. does not apply to it

but to the set of which it is the preface. Some mss (with the Vulgate) add Jeremiah's name as the actual author's, cf. Lam. 4<sup>21, 22</sup>.

**CXXXVII 1 τῆς Σ. 'צְהָן]** so V. (now), Roman and reformed French Breviaries (Rouen, Beauvais, Amiens); but some copies of the V. up to the xvith cent. with Mil., Sar. Brev., the Missal (Offert. xx post Trin. Sarum, p. Pentecost. Roman), *tui Sion, PB. thee O Sion*; cf. 26<sup>12</sup>.

3 ἐπηρώτησαν ἡμᾶς...λόγους ὡδῶν] Perhaps “questioned us as to the songs.” Cf. Dan. Ο 2<sup>10</sup> πᾶς δυνάστης τοιοῦτο πρᾶγμα οὐκ ἐπερωτᾶ πάντα σοφόν, Mk. 11<sup>29</sup> ἐπερωτήσω ὑμᾶς κἀγὼ ἔνα λόγον. But in Mt. 16<sup>1</sup> (alone of the N.T.) ἐπηρώτησαν αὐτὸν σημεῖον...ἐπιδεῖξαι the meaning *question* will hardly fit. Isai. 65<sup>1</sup>, Rom. 10<sup>20</sup> τοῖς ἐμὲ μὴ ἐπερωτῶσιν *those that enquired not after me*. A favourite word of the Synoptists.

ῳδῶν] שָׁר' collective. | οἱ ἀπαγαγόντες ἡμᾶς תּוֹלִילִינוּ] a guess.

5 ἐπιλησθείη] i.e. כְּבַשְׁתָּה.

6 τῷ λάρυγγὶ μου] 119<sup>103</sup>.

προανατάξωμαι ἡλύα] ἀπ. λ., and ἀνατ. as v. l. Eccl. 2<sup>20</sup> (Lk. 1<sup>1</sup>). Here apply. ἀνα=up, and προ comes from the context, *elevate to the chief place*. | ἐν ἀρχῇ שָׁאָר לְלֹעַ.

7 μνήσθητι, Κύριε, τῶν νιῶν' Εδῶμ τὴν ἡμέραν 'תְּנַחַת לְבָבְךָ] זכר י"י ל' א' תְּנַחַת ל' ב' ב' Perhaps the change of case (v. 25<sup>6</sup>) is meant to imply the correct meaning, *remember...against the children...the day*, cf. 132<sup>1</sup> (H. and Gk.). Or τὴν ἡμ. is adverbial, as Latt. PB. *in the day*, cf. 119<sup>62</sup>.

ἐκκενοῦτε ἔως ὁ θεμέλιος ἐν αὐτῇ עַד הַיסּוּד בָּה] al. ἔως τῶν θεμελίων αὐτῆς, Gen. 24<sup>20</sup>. Jerusalem as a vessel to be emptied to the dregs, i.e. the foundations. The pres. imp. = *go on emptying*, implying delight in the work itself, besides its result. Latt. *exinanite usque (Rom. quo usque) ad fundamentum in ea.*

8 ἡ ταλαιπωρος הַשְׁדֹּוֹרָה] v. 17<sup>9</sup>. V. *misera*, PB. *wasted with misery*, conflate of the Hebr. and Latin.

9 ἐδαφιεῖ γַּנְפָּה] ἐδ. The πέτρα being underfoot. It has

been remarked that the original would be more appropriate to Edom with its faces of rock. Mil. and PB. place the object after the first verb, *qui tenebit parvulos tuos et allidet* etc.

**CXXXVIII 1 + Κύριε]** V., PB.

+ δτι ἡκουσας τὰ ρήματα τοῦ στόματός μου (from v. 4)] after line 1 with Latt., after line 2, Horol.; | Horol. and PsR. further + πάντα before τὰ ρ.

ἀγγέλων ἀλλήιμ] v. 8<sup>6</sup>.

2 ἐπὶ πᾶν (τὸ all but ♀ p.m.) ὄνομα τὸ ἀγιόν σου ᾑ-כָל-שָׁמָךְ אָמְרָתָךְ] Tὸ ἀγιόν σου is perhaps Gk. crpt. for τὸ λόγιόν σου. Rom. *super nos nomen sanctum tuum*, Mil. *s. omnia n. s. t.*, V. *s. omne n. s. t.* To supply a direct obj. πᾶν is disjoined from ὄνομα. PB. follows, only inserting the copula as if καὶ τὸ λόγιόν σου.

3 + ταχύ] from 69<sup>18</sup> with Mil., not Rom. V.

ἐπάκουσόν μου] i.e. תְּחִתְּנָנִי. | πολυωρήσεις με] תְּרַהֲבָנִי] v. 12<sup>9</sup>.

ad fin. + πολλῇ] ♀ p.m. only; + σου T, Horol.; while Rom. V. have *multiplicabis in anima mea virtutem* (Rom. + tuam), Mil. *mult. me in an. m. virtute tua*.

4 + πάντα.

8 Κύριε ἀνταποδώσεις יי' יגמָר] reading יגמָל, cf. 57<sup>3</sup> and v. 7<sup>10</sup>. For the 2nd pers. v. 26<sup>12</sup>. So PsR., but V. *Dominus retribuet*.

**CXXXIX 1** Some MSS. + Ζαχαρίου; *al.* + ἐν τῇ διασπορᾷ. + με] 2<sup>0</sup>.

2 καθέδραν] of verbal action, so perhaps 1 K. 8<sup>13</sup> A, 10<sup>19</sup>.

ἐγερσιν] Judges 7<sup>19</sup> A (of waking the Midianites); Esdr. A 5<sup>59</sup>(62) (ἐπὶ τῇ ἐγέρσει τοῦ οἴκου); Mt. 27<sup>53</sup> (of the Lord's rising). Directly referred to the verb each time of use.

+ πάντας] before τ. διαλ. ♀ p.m. only.

3 τὴν σχοῖνόν μου] רְבָע The meaning of the Gk. is not clear, but it can hardly suit the Hebr. *lying down*.

σχ. (rush or reed, ? Mic. 6<sup>5</sup>, Joel 3<sup>18</sup> for **הַשְׁטִים**) is used for (1) טֻע pen, Jer. 8<sup>8</sup> and Aq. Ps. 45<sup>2</sup>; (2) a rope (at least in dimin. σχουίνον); (3) שְׁבֵיל a path, Jer. 18<sup>15</sup>, on which Origen says

ἡ σχ. ὁδοῦ μέτρον ἔστι παρ' Αἰγυπτίοις καὶ Πέρσαις, so 2 M. 11<sup>5</sup> of lineal measure; acc. to Hdt. (II. 6. 3) the Egyptian σχ. = 60 stadia. It is not clear whether this is the same as the old Gk. measure of land of Hdt. I. 66, nor whether τὴν σχ. μ. is meant for my *path*, or my *plot of ground*.

**CXXXIX 3** ἔξιχνασας זָרִית] a fair paraphr. in the context. | הַסְכָּנָת προεῖδες.

4 + ἀδικος] to complete a mistaken sense. *Al.* (for λόγ. ἀδ.) δόλος with PsR., but V. as MT.

5 τὰ ἔσχατα καὶ τὰ ἀρχαῖα] אַחֲר וּקְרָם c. præcc.

σὺ ἐπλασάς με] צְרַתְּנִי i.e. צְרַתְּנִי.

6 + σου. | ἐξ ἐμοῦ | מִמְּנִי | ἐκραταιώθη] נִשְׁגַּבָּה v. 9<sup>10</sup>.

8 καταβῶ πειζο] from context.

πάρει καὶ] *Thou art there*, cf. Isai. 58<sup>9</sup>. πάρειμι is not common in LXX, here only in the Pss.

9 τὰς πτέρυγάς μου] i.e. בְּנֵנְפִּי.

κατ' ὅρθον] Gk. crpt. for ὅρθρον. The word gave the copyists trouble, 119<sup>148</sup>.

11 καταπατήσει με] יִשְׁוֹפְנִי] v. 56<sup>2</sup>.

ἐν τῇ τρυφῇ μου] i.e. בְּעִירִנִי.

12 αὐτῆς (bis)] i.e. בְּ—. The first two lines of the verse are omitted by B p.m. only.

13 + Κύριε] with PsR., not V.

ἀντελάβους μου] תְּסִבְנִי i.e. בְּקִמְבָּנִי, or paraphr. (סִמְרָא usually = στηρίζω and cpds., but 54<sup>6</sup> ἀντιλήπτωρ).

ἐκ] Another case of מ for ב.

14 ἐθαυμαστώθης] נִפְלַתִּי, i.e. בְּתַתִּי, so Pesh. (PsR.), V., Jer.; accepted by Hitz. Bä. *D.*

15 ἐποίησας] עִשְׂתָה i.e. בְּשִׁתָּה.

ἡ ὑπόστασίς μου] רַקְמָתִי i.e. בְּקִמְתִּי (by confusion with θεμάτης; for κόμη is *stature*). Cf. ὑπόστ. = יִקְוָם Dt. 11<sup>6</sup>, also ὑποστάσιν = יִקְוָמוּ 140<sup>11</sup>.

16 ἀκατέργαστόν μου] גָּלְמִי] ἀπ. λ. in LXX. Explained as ἀμόρφωτον, ἀδιατύπωτον. Aristotle used it of food *undigested*.

**CXXXIX 16** τὸ ἀκατ. σὸν εἰ. οἱ ὁφθ. μον] so BnA, Gk. crpt., *al.* as MT.

πάντες [כלם] All men. I am only an instance.

ἡμέρας [ימים] i.e. ימָם, rendered by the genitive (as <sup>12</sup> *al.*). Mil. *per diem*, but Rom. V. *dies*, perhaps correcting from the Hebr. | καὶ οὐδεὶς ἐν αὐτοῖς. וְלֹא אַחֲרֵ בָּהֶם.

**I7** λίαν μ. | οἱ φίλοι μον] *רְעִיךְ* altern. meaning, the suffix accommodated. | οἱ ἀρχαὶ αὐτῶν *רְאֵשִׁים*] altern. meaning.

**20** ἔρεις [ימריך] perhaps as if *אַמְרִיךְ* (i.e. ἔρεις); or from ἔρις, referring to μῆ. The LXX could not solve the Hebrew knot, and hence in turn confusion in the Gk. MSS.

εἰς διαλογισμόν [לִמּוּדָה] Rom. *quia dicitis in cogitationibus vestris*, V. *q. d. i. cogitatione*, Mil. *quia contentiosi estis in cogitationibus*.

λήψονται [נְשׁוֹא] i.e. perhaps נְשָׁאָה, though fut. for the perf. is not very common.

τὰς πόλεις σον *רְעִיךְ*] Of course an incorrect rend. here.

**21** ἔξετηκόμην *אַתְּקֹטֶט*] 119<sup>158</sup>.

**23** ἔτασον [בְּחִנָּה] Rom. V. *interroga* (*שׁאַתְּ* as 7<sup>10</sup> *al.*); Mil. *afflige* (i.e. torture; *שׁאַתְּ* as Gen. 12<sup>17</sup>, Wisd. 2<sup>19</sup>).

τὰς τρίβους μον] *שְׁרֻעָפִי*] conject. to suit v 24 (94<sup>19</sup> שׁ=וֹדְנָהָנָה).

**24** οὗτος BnA *דָּרָךְ*] Gk. crpt. of οὐδός (א. a. RT).

αιωνίᾳ] 2 Th. 2<sup>16</sup>, Hebr. 9<sup>12</sup>, W-M. II § 11.

**CXL 2** βῆσαί με *תְּנַצְּרָנִי*] to suit context, v. 12<sup>8</sup>.

**3** παρετάσσοντο [יְגַוּרוּ] 'i.e. prob. יְגַרּוּ (ἐγείρει Prov. 29<sup>22</sup>), paraphrased to suit context. Cf. *התנרגה* Dt. 2<sup>9</sup>=συνάπτειν.' *D.*

**5** ἔξελον με *תְּנַצְּרָנִי*] v. v 2.

**6** + τοῖς ποσὶν μον from 57<sup>6</sup> with PsR., not V. Mil. renders impossibly ἔχ. τρ. (? ἔχόμενοι τρίβους) *detinentes semitas*. 'Εχόμ. for λιδ, λιδ, יְד, אַל, יְד, עַל, etc., 141<sup>6</sup>, Nu. 2<sup>17</sup>, 1 Sam. 4<sup>18</sup> 19<sup>3</sup>, 2 Sam. 14<sup>30</sup>, 1 Chr. 25<sup>2,6</sup>, Job 1<sup>14</sup> (-αι).' *D.*

**9** + με (bis) to complete mistaken sense.

ἀπὸ τῆς ἐπιθυμίας μον] as though מִתְּנוּי Bā.

διελογίσαντο] i.e. מִתְּנוּ. | + κατ' ἐμοῦ.

**CXL 9** ἐγκαταλίπῃς ἐπέκ] ‘perhaps taken as impf. Kal from Aram. **קָפַת**—and then, of course, vocalized **קָפַת**—*go out*, in sense of *go away*.’ *D.* | + μήποτε.

**10** τοῦ κυκλώματος αὐτῶν] i.e. מִסְבֵּן, *Job 37<sup>12</sup>*. In *Ezek. 48<sup>35</sup>* (סְבִיב) and 2 Chr. 4<sup>2</sup> (קו) κυ. is measure of circumference. Here probably reproducing original without definite intention.

**11** πεσοῦνται] i.e. יָפּוּטו (Qrê). | πυρὸς בָּאָש] *al.* ἐν πυρί. + ἐπὶ τῆς γῆς from the next verse. | καταβαλεῖς αὐτούς יְפִ' ] the pers. changed.

The confusion of **בָּאָש** is more or less rectified in other MSS. and in the Ch. Texts, which omit ἐπὶ τ. γ. But PsR. for **בָּאָש** has the doublet ...*ignis: in ignem*.

ἐν ταλαιπωρίαις] בְּמַהְמָרוֹת a guess, Bā.

οὐ μὴ ὑποστῶσιν] בְּלִיקוּמוֹ cf. *Josh. 7<sup>12</sup>*; and on 139<sup>15</sup>.

**12** line 1 om., B only.

γλωσσώδης] ἀπ. λ. in the canon. SS., but a favourite word in *Sirach 8<sup>4</sup> 9<sup>23</sup> 25<sup>22</sup>*, variously explained as λοιδόρος or πολυλάλος. εἰς καταφθοράν לְמַרְחֻפּוֹת.

**CXLI 1** εἰσάκουσόν μου, πρόσχες] חִוְשָׁה לִי הָאָזִינָה Perhaps the verbs are interchanged. הַי 40<sup>14</sup> 70<sup>2</sup> 71<sup>12</sup> = πρόσχες (55<sup>9</sup> 90<sup>10</sup> referred to other roots). The sense *hasten* for הַי is only clearly recognised *Isai. 8<sup>3</sup>* (? δέξεσθαι): 1 Sam. 20<sup>38</sup> (*σπεῦσον*): *Job 31<sup>5</sup>* ἐσπούδασεν. | + τῆς δεήσεως. | 2 + ὁς.

ἐπαρσίς מישאת] for forms attribbd. to נִשְׁאָת *Lam. 3<sup>47</sup>*, *Ezek. 24<sup>25</sup>*; (*Zech. 12<sup>7</sup>* = תְּחִפָּת, cf. *Ez. 24<sup>25</sup>*); v. 28<sup>9</sup> 81<sup>7</sup>.

3 καὶ θύραν περιοχῆς περὶ τ. χ. μ. נִצְרָה עַלְדָּל שְׁצָרָה] i.e. צָרָה taken as a subst. from נִצְבָּה 2 Chr. 10<sup>15</sup>, and מִצְרָה (oft. = περιοχή, v. 60<sup>11</sup>).

4 τοῦ προφασίζεσθαι προφάσεις עַלְלוֹת לְהַחְתּוֹלָל] Aram. *Dan. 6<sup>5</sup>*. καὶ οὐ μὴ συνδοιάσω (al. συνδυάσω) μετὰ τῶν ἐκλεκτῶν αὐτῶν

בְּנֵבֶל אֶלְחָם בְּמַנְעָמִים] The last word is taken personally, “their charming people,” and the whole paraphrased.

5 παιδεύσει με יְהִלְמַנִּי] paraphr. (74<sup>6</sup> יְהִלְמַנִּי = κατέρραξαν). ἀμαρτωλοῦ שְׁאָשָׁר] i.e. עַשְׁר, cf. 129<sup>3</sup>.

**CXLI 5** λιπανάτω [יְנִי] “This signification they may have got from the Arab. *nawâ* (న్య),” J. & L.

ἐν ταῖς εὐδοκίαις αὐτῶν [בְּרֻעּוֹתִי] as if from Aram. root רעה = Hebr. *re'ah* *bene velle*, J. & L. Cf. Eccl. 1<sup>17</sup> Heb. and LXX.

**6** κατεπόθησαν | נְשָׁמְתָו. | οἱ κραταῖοι αὐτῶν שפְטִיהֶם.

ἡδυνήθησαν [נְעָמָנוּ] Gk. crpt. of ἡδύνθησαν (so B<sup>b</sup> א<sup>\*</sup> A), followed by B<sup>\*</sup> א<sup>c.a.</sup> RT Latt., but not Horol.

**7** πάχος γῆς] i.e. פְּלַקְתָּן. II. γ. *the thick layer of soil*, 1 K. 7<sup>46</sup> ἐν τῷ πάχει τῆς γῆς בְּמַעֲבָה הַאֲרָמָה. Cf. of concrete material Num. 24<sup>8</sup> *thick joints or bones*, 2 M. 4<sup>41</sup> ξύλων πάχη.

διερράγη] i.e. עָקֵב Bä. V. *erupta est*, PsR. (Lat. crpt.) *eructat*.

**8** ἀντανέλης עַר. | 9 ἀπὸ παγίδος כְּמִידֵי פְּה.

**10** ἀμφιβλήστρῳ [בְּמַכְמִירֹו] a. is a fishing net, as Hab. 1<sup>15-17</sup>, Eccl. 19<sup>12</sup> †, Mt. 4<sup>18</sup>, Mk. 1<sup>16</sup>. In Isai. 19<sup>8</sup> ἀμφιβολεῖς = *fishers*; מְבָרָךְ = σαγήνη.

κατὰ μόνας יְחִידָה.

**CXLII 2** For Κύριον 2<sup>0</sup> some MSS with PsR. τὸν θεόν.

**3** τὴν δέησίν μου שִׁיחֵי.

**4** ἐν τῷ ἐκλείπεν ἐξ ἐμού [בְּהַתְעַטְּפָה עַלִּי] cf. 107<sup>5</sup>, Jon. 2<sup>8</sup>.

**8** + Κύριε with Rom., not Mil. V.

ἐμὲ ὑπομένουσιν בְּבִתְרֹן [בְּיִכְתּוֹ] (Aram.); cf. Job 36<sup>2</sup>.

ἔως οὐ ἀντ. μοι כִּי חַנְןָ עַלִּי v. 61<sup>7</sup>.

**CXLIII 1** + δτε αὐτὸν δικαστής καταδιώκει. Perhaps the only occasion of composition added by LXX to Davidic titles.

**3** B only omits line 1.

**4** ἡκηδίασεν] 61<sup>3</sup>.

**6** ἄνυδρος הַיְמָן] in 63<sup>2</sup> ע' = אֲבָאָתָן, but ἀνύδρω follows.

**8** + Κύριε PsR., not V.

**9** κατέφυγον [כִּסְתִּי] or נִסְתִּי “חִסְתִּי” J. & L. Bä. quotes Josh. 10<sup>27</sup> κατεφύγοσαν = נִחְבָּאוּ.

**10** ἐν τῇ εὐθείᾳ (B<sup>a</sup>) [בְּאַרְצָן] Gk. crpt. for ἐν γῇ εὐθ. Rom. *in viam rectam*, Mil. V. *in terram rectam*.

**CXLIV 1** + πρὸς τὸν Γολιάδ] would fit in well with

v 1; but otherwise the whole Psalm is incongruous. The addition may properly belong to Ps. 151, and the title of that imply that sometimes it had not been recognised as ἔξωθεν τοῦ ἀριθμοῦ, i.e. that it had once been given a place in the Psalter. If so, as not fitted to close the book, it would find a very natural place between 143 and 144; between the seven of heart-searching and depression, and the final seven of praise.

For πρὸς v. 76<sup>1</sup>.

**CXLIV 1 παράταξις** [κρῆ] Suidas explains π. as πόλεμος ἐμπαράσκευος *acies instructa*: Hesych. as πόλεμος, φάλαγξ. (From Biel.) Here only for κ, but in the history and prophets for other words, especially μάχη, μάχη: the sense is exclusively military, as is nearly the case with παρατάσσομαι.

3 ἐγνώσθης [וְתִדְעָהוּ] cf. 1 Cor. 8<sup>3</sup>, Gal. 4<sup>9</sup>.

λογίζῃ [וְתִחְשְׁבָהוּ] Gen. 31<sup>15</sup>.

4 παράγοντιν [עֹבֶר] as 102<sup>12</sup>: but cf. 109<sup>23</sup>; and v. 129<sup>8</sup>.

12. 13. 14 1st pers. throughout is changed to 3rd.

12 ἡδρυμμένα (al. ἡδρυμένα) [מְנֻדְלִים] Judges 11<sup>2</sup> 13<sup>24</sup>, Ruth 1<sup>13</sup>, 2 K. 4<sup>18</sup> for the same Heb.; ἡδρύνεσθαι being regularly used of children growing up. PsR. *stabiliti* (ἡδρ.). V. omits the word.

κεκαλλωπισμέναι [כְּזִוִּית] connecting with Aram. זיו splendour, Bā., v. 50<sup>11</sup>. Rom. V. *compositæ*, Mil. *decoratæ*.

περικεκοσμημέναι [מִיחְתְּבּוֹת] understood figuratively.

13 ἐκ τούτου εἰς τοῦτο [מִזֶּן אֶלְזֶן] i.e. The same Gk. 75<sup>9</sup> = alone.

πολύτοκα (L. & S. and Oxf. text πολυτόκα) πληθύνοντα πολύτοκα [מְרַבּוֹת πλ. = מְרַבּות (or מְרַבּות מְרַבּות)]

ἐν ταῖς ἔξοδοις αὐτῶν [בְּחוֹצֹות] i.e. PsR. *itineribus*, V. *egressibus*.

14 οἱ βόες αὐτῶν παχεῖς [אֲלֹפִינוּ מְסֻבְּלִים].

κατάπτωμα φραγμοῦ [פְּרִי] a sort of doublet. פ is rendered φραγμὸς Gen. 38<sup>29</sup>, 1 K. 11<sup>27</sup>, but so as to give a fair paraphr.

διέξοδος תְּוִצָּת.

ἐν ταῖς ἐπαύλεσιν αὐτῶν בְּרַחֲבָתֵינוּ.

**CXLIV 14** ἐμακάρισταν] i.e. אָשָׁרַ.

**CXLV 1** ὁ θεός μου ὁ βασιλεύς μου ἀλλα οὐτούς] A om. μου 1<sup>o</sup> and so PsR. (*Deus rex meus*) and PB. But V. as MT. *Deus meus Rex*.

3 σφόδρα] PB. *marvellous* (without comma) adverb.

5 τῆς ἀγιωσύνης σου ὁρδָךְ | λαλήσουσι [וּדְבָרִי יְדָבָרִי, and καὶ added.

διηγήσονται πήσιν. | 6 διηγ. אָסְפְּרָנָה] cf. 45<sup>18</sup>.

6 ad fin. + καὶ τὴν δυναστείαν σου λαλήσουσι בְּאָה] Much variation in this verse.

9 τοῖς ὑπομένοντι λְבָל] as Kal ptcp. לְבָל, cf. Mal. 3<sup>2</sup> (מְכַלֵּל = ὑπομενεῖ) Bā. Cf. also Lam. 3<sup>25</sup> לְקֹוֹן; Nah. 1<sup>7</sup> לְמַעַז; Ps. Sol. 10<sup>2</sup>: *al. συμπάσιν* with Church Texts.

12 σου γ (bis)] Latt. PB. PB. alone omits and makes הַדָּר coordinate with כְּבָוד.

14 + the whole verse, to complete the alphabet (נָאָמָן); so V., but not PB. (almost the only long addition not retained).

15 δηλ] absorbed in αὐτῶν, 31<sup>22</sup>. PsR. *tu das escam illis*, V. *t. d. e. illorum*. | 16 σύ] i.e. פָּשָׁ.

**CXLVI 1** + Ἀγγαίου καὶ Ζαχαρίου] as compilers of a small collection from which some of the closing Pss. were derived.

4 + πάντες] Latt. PB. Cf. 1 M. 2<sup>63</sup> ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο.

8 σοφοῖς πρεψ] ἄπ. λ. (19<sup>8</sup> in same sense σοφίζει).

9 ἀφανιεῖ τούτῳ] V. *disperdet*, PsR. *exterminabit* (cf. V. Mt. 6<sup>16</sup>).

**CXLVII 1** + Ἀγγ. καὶ Ζ.

τῷ θεῷ ἡμῶν] אֱלֹהֵינוּ taken with next line as dat. PsR. *Deo nostro jucunda sit laudatio*, V. *D. n. sit j. decoraque l.* Cf. Ps. Sol. 3<sup>2</sup> ἀγαθὸς ψαλμὸς τῷ θεῷ. | ἡδυνθεῖη נָאָה.

2 τὰς διασποράς γράψ] Dt. 30<sup>4</sup>, Neh. 1<sup>9</sup> (sing.).

4 ὀνόματα καλῶν] *giving names*. The “ calleth them all by their names,” of PB. and AV. may mean this, but more naturally suggests the meaning of Bar. 3<sup>35</sup>.

**CXLVII 5** καὶ μεγάλη ἡ ἴσχὺς αὐτοῦ וּרְבִּכָּה] V., PB.

7 ἔξαρξατε νῦν] Exod. 15<sup>21</sup> (with person. obj. αὐτῶν); the original is always *νῦν*. Biel quotes for ἔξαρξατε from Homer to Xenophon. PsR. *incipite*, V. *præcinite*.

8 + καὶ χλοὴν τῇ δουλείᾳ τῶν ἀνθρώπων] 104<sup>14</sup>. Latt. PB.

9 αὐτόν supplied.

10 V. *non in fortitudine equi voluntatem habebit, nec in tibiis viri beneplacitum erit ei.*

PsR. *non in viribus equi voluntatem*

{Rom. *habebit neque in tabernaculis viri beneplacitum est ei.*

{Mil. *habebunt neque in tibialibus viri beneplacebunt.*

The Rom. *tabern.* is no doubt a Lat. crpt. though it could almost as easily be a Gk. (*σκηναῖς*) or Hebr. one (*סֻכּוֹת*). Mil. seems to take *equi* and *virii* as nom. pl., accommodating verbs.

12 + Ἀλληλουιά. Ἀγγ. καὶ Z. for a new Ps.

14 στέαρ πυροῦ] v. 81<sup>17</sup>.

16 ὅμιχλην ὡρ | בְּפָר | πάσσοντος יְפָר.

17 ψωμόνις Παθήμ] Josh. 19<sup>5</sup>, Ruth 2<sup>14</sup>, 1 Sam. 28<sup>22</sup>, 1 K. 17<sup>11</sup>. Suidas defines ψωμός as ὁ ἄρτος, but even in Job 22<sup>7</sup> (μοκλ) and 24<sup>10</sup> (מַרְעֵה) it seems from the context = *morsel*, cf. 80<sup>6</sup>.

20 ἐδήλωσεν αὐτοῖς יְדֻעָם] i.e. (25<sup>14</sup>).

**CXLVIII 1** + Ἀγγ. καὶ Z.

1. 2 ad fin. Horol. + σοὶ πρέπει ὑμνος τῷ θεῷ.

3 τὰ ἄστρα καὶ τὸ φῶς כוכבי אור.

5 + αὐτὸς εἶπεν καὶ ἐγενήθησαν] 33<sup>9</sup>. V., PB.

8 κρύσταλλος קִיטוֹר] Ezek. 1<sup>22</sup>: in Ps. 147<sup>17</sup> κρ. = קָרְחָה: 119<sup>83</sup> יְקָר = πάχνη.

13 ὑψώθη בְּנֵשֶׁן] v. 9<sup>10</sup>.

ἡ ἐξομολόγησις αὐτοῦ δόνη תָּרַח הָרַח, תָּרַח הָרַח; v. 96<sup>6</sup>.

14 om. הַלְלוּיָה ad fin.

**CXLIX 2** ἐπὶ τῷ ποιήσαντι בְּעָשָׂו.

4 καὶ ὑψώσει יְפָאָר] (or יְפָאָר). PB. *helpeth* = ὑψ...εν σωτηρίᾳ.

6 δίστομοι] in class. poetry in the same sense. Rom. V. *ancipites*, Mil. *bis acuti*.

**CXLIX 8 χειροπέδαις**] Lit. *handfetters*, L. & S. *handcuffs*, Biel *manicæ, compedes*. *Manacles*, not irons linking hands and feet, v. *Jerem. 47 (40)<sup>4</sup>*, *Sir. 21<sup>19</sup>*, *PsR. vinculis*, *V. manicis*.

**9 ἔγγραπτον כתוב ב**] used by Polyb. = *ἔγγραφον*.

Om. *וְיְהִי לָלוּל* at end.

**CL 5 εὐηχοῖς עַמְשָׁ]** V. *bene sonantibus*, PB. *well tuned*.

**ἀλαλαγμοῦ הַרְוִוָּתָה**] Rom. *bene tinnientibus*, Mil. V. *jubilationis*, PB. *loud*.

**CLI 1 ιδιόγραφος**] *written with his own hand*, i.e. genuine.

**ἐμονομάχησεν**] v. 1 S. 17<sup>10</sup> *יְהִי נִלְחָם*, where the subject is both combatants, v. 144<sup>1</sup>.

**ἐν τ. ἀδ. κ.τ.λ.**] cf. *Gen. 46<sup>31</sup>* *οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου* and *Judges 6<sup>15</sup>* *ἐγώ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρός μου*.

**ἐποίμανον κ.τ.λ.**] 1 *Sam. 17<sup>34</sup>*.

**2 αἱ χεῖρες...οἱ δάκτυλοι**] For the parallel compare 144<sup>1</sup> | *Cant. 5<sup>5</sup>* | *Isai. 2<sup>8</sup> 17<sup>8</sup> 59<sup>3</sup>*, and in the parallel sections *Prov. 6<sup>12-15, 16-19</sup>*, cf. *vv 13 and 17*.

**ἐποι. δργανον...ῆρμοσαν ψαλτ.**] cf. *Ps. Sol. 15<sup>5</sup>* *ἐν ὁργάνῳ ἡρμοσμένῳ γλώσσης*.

**4 ἔξαπέστειλεν τὸν ἄγγελον**] *Dan. 6<sup>22</sup>* (where LXX omit *ἄγγ.*). The angel is not mentioned in the history of David except in the pestilence. | *καὶ ἤρεν με κ.τ.λ.*] 78<sup>70</sup> where *ηρι* = *ἀνέλαβεν*.

**ἐν τῷ ἐλαϊ τῆς χρίσεως αὐτοῦ**] *Exod. 29<sup>21</sup>*.

**6 ἐπικατηράσατο**] *al.* *ἐπηκατη.*, *ἐπεκατη.* Cf. *Neh. 13<sup>25</sup>* *ἐκαταρασάμην*.

**7 τὴν παρ' αὐτοῦ μάχαιραν**] attraction of prep. cf. *Exod. 23<sup>16</sup>* *ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου*.

**ἀπεκεφάλισα**] 1 *Sam. 31<sup>9</sup>*, *Mt. 12<sup>10</sup>*; and in late profane Gk. *ῆρα ὄνειδος ἐξ νίῶν Ἰσρ.*] 1 *Sam. 17<sup>26</sup>*, *Sir. 47<sup>4</sup>*.

The Respond which gives the name to the 1st S. after Trin. in the Sarum Breviary is based on *vv 3, 4*, “*Deus omnium exauditor est. Ipse misit angelum suum et tulit me de oibus patris mei, et unxit me unctione misericordiae suæ.*”

# INDEX.

Where the reference is bracketed, the word is not noticed in the notes.

## I. GREEK.

ἀβατος (63<sup>2</sup>) 107<sup>40</sup> and on 143<sup>6</sup>      αἰνεῖν 106<sup>12</sup>  
ἀβοήθητος 88<sup>5</sup>      αἴνεσις 50<sup>14</sup>  
ἀβυσσος 42<sup>8</sup> 78<sup>15</sup>      αἱρετίζειν 25<sup>12</sup>  
ἀγαθός 16<sup>2</sup>      αἰώνα 10<sup>16</sup>  
ἀγαθύνειν 36<sup>4</sup>      ἀκατέργαστος 139<sup>16</sup>  
ἀγαλλιάσθαι 2<sup>11</sup> (98<sup>4</sup>)      ἀκηδία 61<sup>3</sup>  
ἀγαπᾶν 78<sup>36</sup> 94<sup>19</sup> 116<sup>1</sup> 119<sup>(159)</sup>, 166, 167      ἀκοντίζειν 51<sup>10</sup>  
ἀγαπητός 68<sup>13</sup> 84<sup>2</sup>      ἄκρατος 75<sup>9</sup>  
ἀγγελος 8<sup>6</sup> 78<sup>25</sup> 138<sup>1</sup> 151<sup>4</sup>      ἀκρότομος 114<sup>8</sup>  
ἀγίασμα 89<sup>40</sup> 93<sup>5</sup> (96<sup>6</sup>) 132<sup>8, 18</sup>      ἄλαλος 31<sup>19</sup>  
ἀγίαστηριον 73<sup>17</sup> 83<sup>13</sup>      ἀλλ' ἢ 1<sup>2</sup> 133<sup>1</sup>  
ἄγιος 22<sup>4</sup> 68<sup>36</sup> 83<sup>4</sup> 89<sup>36</sup>      ἄμα 2<sup>2</sup> 37<sup>20</sup>  
ἀγιωσύνη 96<sup>6</sup>      ἄμινεσθαι 118<sup>10</sup>  
ἄγριος 80<sup>14</sup>      ἄμφιβληστρον 141<sup>10</sup>  
ἄδης 9<sup>18</sup>      ἄν 81<sup>15</sup> 82<sup>7</sup> 102<sup>3</sup>  
ἀδολεσχεῖν (69<sup>13</sup> 77<sup>4, 7, 13</sup>) 119<sup>23</sup>      ἄμωμος 18<sup>24</sup>  
                          (119<sup>15, 27, 48, 78</sup>)      ἀναβάλλειν 78<sup>21</sup> 104<sup>2</sup>  
ἀδολεσχία 55<sup>3</sup> 119<sup>85</sup>      ἀνάγω 102<sup>25</sup>  
ἀδρύνειν 144<sup>12</sup>      ἀναθάλλειν 28<sup>7</sup>  
α=ε 62<sup>9</sup> 94<sup>8</sup>      ἀναλαμβάνειν 72<sup>3</sup> 78<sup>70</sup>  
ἀεί 95<sup>10</sup>      ἀνάνευσις 73<sup>4</sup>  
Ἄενδωρ 83<sup>11</sup>      ἀνάστασις 66<sup>1</sup>  
Ἄερμάν 133<sup>3</sup>      ἀνατέλλειν 65<sup>11</sup> 72<sup>7</sup> 97<sup>10</sup>  
ἀετός 103<sup>5</sup>      ἀναψύχειν 39<sup>14</sup> 66<sup>12</sup>  
ἀήρ 18<sup>12</sup>      ἀνθρωπάρεσκος 53<sup>6</sup>  
ἀθετεῖν (89<sup>35</sup>) 132<sup>11</sup>      ἀνιστάναι 3<sup>8</sup> 88<sup>11</sup>  
ἀθώος 26<sup>6</sup> 73<sup>13</sup>      ἀντάλλαγμα 55<sup>20</sup> 89<sup>52</sup>

ἀνταναιρεῖν 10<sup>5</sup>  
 ἀνταποδιδόναι (103<sup>10</sup>)  
 ἀντιλαμβάνεσθαι 40<sup>12</sup> 48<sup>4</sup>  
 ἀντιλήμπτωρ 3<sup>4</sup> 59<sup>(10).18</sup> 109<sup>12</sup>  
 ἀντιλημψις 22<sup>1.(20)</sup> (83<sup>9</sup> 89<sup>19</sup>)  
 ἀξίωμα 119<sup>170</sup>  
 ἀπαίρειν 78<sup>26</sup>  
 ἀπαναίνεσθαι 77<sup>3</sup>  
 ἄπας (22<sup>24</sup>)  
 ἀπό 7<sup>5</sup> (55<sup>4</sup>) 69<sup>4</sup>  
 ἀποκρυβῆναι 19<sup>7</sup>  
 ἀποστρέφειν 10<sup>11</sup> 51<sup>11</sup> (89<sup>47</sup>)  
 ἄρα 31<sup>23</sup>  
 ἄρμα 68<sup>18</sup>  
 ἄρσις 81<sup>7</sup>  
 ἄρχή 110<sup>3</sup> 139<sup>17</sup>  
 ἄρχων 24<sup>7</sup> 68<sup>26</sup>  
 ἀσθενεῖν 27<sup>2</sup> 58<sup>8</sup>  
 ἀσύνετος 76<sup>6</sup> 119<sup>158</sup>  
 ἀσυνθετέιν 73<sup>15</sup> 119<sup>158</sup>  
 αὐλίξομαι (25<sup>13</sup> 30<sup>6</sup> 55<sup>8</sup> 91<sup>1</sup>)  
 αὐρα 107<sup>29</sup>  
 αὐχῆν 129<sup>4</sup>  
 ἀφανίζειν 146<sup>9</sup>  
 ἀφορίζειν 48<sup>3</sup> 68<sup>10</sup>  
 βάλλω 17<sup>11</sup>  
 βάρβαρος 114<sup>1</sup>  
 βάρις 45<sup>9</sup>  
 βασιλεύειν 45<sup>5</sup>  
 βασιλεύς 60<sup>9</sup>  
 βασιλίσκος 91<sup>13</sup>  
 βαφῆναι 68<sup>24</sup>  
 βίασ 48<sup>8</sup>  
 βοηθός 19<sup>15</sup>  
 βόθρος 94<sup>13</sup>  
 βολίς 55<sup>22</sup> and on 5<sup>13</sup>  
 βουλή 1<sup>1.5</sup> 21<sup>12</sup> 89<sup>8</sup>  
 βραγχιᾶν 69<sup>4</sup>  
 βραχύς 105<sup>12</sup>

βροχή 68<sup>10</sup>  
 γ = κ 38<sup>13</sup>  
 γεν. 45<sup>17</sup> 65<sup>11</sup> 87<sup>4.5</sup> 90<sup>2</sup>  
 γηγενής 49<sup>3</sup>  
 γῆρας 71<sup>9</sup> 92<sup>11.(15)</sup>  
 γίγας 19<sup>6</sup>  
 γλυπτός (97<sup>7</sup>) 106<sup>19.38</sup>  
 γλωσσώδης 140<sup>12</sup>  
 γνωρίζω 16<sup>11</sup>  
 γραμματεία 71<sup>15</sup>

δαιμόνιον 91<sup>6</sup> 96<sup>5</sup> 106<sup>37</sup>  
 δανειστής 109<sup>11</sup>  
 δεῦτε 95<sup>6</sup>  
 δηλοῦν 42<sup>9</sup>  
 δήλωσις 119<sup>130</sup>  
 διαβάλλειν διάβολος 109<sup>6</sup>  
 διαβούλια 5<sup>11</sup>  
 διαγγέλλειν 59<sup>14</sup>  
 διάθεσις 73<sup>7</sup>  
 διαθήκη (25<sup>10</sup>)  
 διακενής 25<sup>3</sup> (31<sup>7</sup>)  
 διακόπτειν 92<sup>8</sup>  
 διαλογή 104<sup>34</sup>  
 διαλογίζεσθαι 35<sup>20</sup>  
 διαλογισμός 40<sup>6</sup>  
 διαμαρτύρεσθαι 50<sup>7</sup>  
 διαμένειν 72<sup>17</sup>  
 διανοεῖν 73<sup>8</sup>  
 διαρρηγνύναι (78<sup>13.15</sup>) 141<sup>7</sup>  
 διασκεδάζειν 33<sup>10</sup>  
 διασκορπίζειν 68<sup>31</sup>  
 διασπείρω 44<sup>12</sup>  
 διασπορά 139<sup>1</sup> 147<sup>2</sup>  
 διαστέλλειν 66<sup>14</sup>  
 διασχίζειν 35<sup>15</sup>  
 διατείνειν 85<sup>6</sup>  
 διὰ τί (42<sup>10</sup>)

διατίθεσθαι (50<sup>5</sup>) 84<sup>6</sup> 105<sup>9</sup>  
 διατρέφειν 31<sup>4</sup>  
 διαφθείρειν 53<sup>2</sup>  
 διαφθορά 9<sup>16</sup>  
 διαφυλάσσω 31<sup>7</sup>  
 διάφαλμα 3<sup>9</sup>  
 διέξοδος 1<sup>3</sup>  
 διέρχεσθαι 73<sup>7</sup> 124<sup>4</sup>  
 δικαίωμα 19<sup>9</sup>  
 διπλοίς 109<sup>29</sup>  
 δίστομος 149<sup>6</sup>  
 δοκιμάζω (26<sup>2</sup> 139<sup>1</sup>)  
 δοκίμιος 12<sup>7</sup>  
 δολιότης 73<sup>18</sup>  
 δρυμός 50<sup>10</sup>  
 δυνάστης 72<sup>12</sup>  
 δῶμα 102<sup>8</sup> (129<sup>6</sup>)  
 δωρεάν 35<sup>7</sup>  
 ἐάν μή 19<sup>14</sup>  
 ἔγγραπτος 149<sup>9</sup>  
 ἔγερσις 139<sup>2</sup>  
 ἔγκοτεῖν 55<sup>4</sup>  
 ἔδεσμα 55<sup>15</sup>  
 ἔδωλον 97<sup>7</sup>  
 εἰς 22<sup>3</sup> 42<sup>8</sup> 69<sup>22</sup> 72<sup>1</sup> 73<sup>17</sup> 85<sup>14</sup> 132<sup>7</sup>  
 εἰς τὸν αἴωνα 10<sup>16</sup>  
 εἰς τὸ τέλος 4<sup>1</sup>  
 ἐκβιάζεσθαι 38<sup>13</sup>  
 ἐκδέχεσθαι 119<sup>122</sup>  
 ἐκκαίειν 118<sup>12</sup> 121<sup>6</sup>  
 ἐκκενοῦν 75<sup>9</sup> 137<sup>7</sup>  
 ἐκκλίνειν 44<sup>19</sup> 101<sup>4</sup> 141<sup>4</sup>  
 ἐκλεκτός 18<sup>27</sup> 141<sup>4</sup>  
 ἐκμυκτηρίζειν 22<sup>8</sup>  
 ἐκστασις 31<sup>1</sup>  
 ἐκτινάσσειν 109<sup>23</sup> 127<sup>4</sup> 136<sup>15</sup>  
 ἐκτρέφειν 23<sup>2</sup>  
 ἐκχέειν 35<sup>3</sup> 62<sup>9</sup> 107<sup>40</sup>  
 ἐλατός 98<sup>6</sup>  
 ἐλεᾶν 37<sup>26</sup>  
 ἐλεημοσύνη 24<sup>5</sup>  
 ἐλεος 5<sup>8</sup>  
 ἐλπίζειν 4<sup>6</sup>  
 ἐλπίς 60<sup>10</sup> 78<sup>53</sup>  
 ἐμπαγῆναι 9<sup>16</sup>  
 ἐμπυρίζειν 60<sup>2</sup>  
 ἐμφανῶς 50<sup>3</sup>  
 ἐν in paraphr. 73<sup>4</sup>  
 ἐναντίον 80<sup>3</sup> 85<sup>14</sup>  
 ἐνδιαβάλλειν 38<sup>21</sup>  
 ἐνδοξάζειν 89<sup>8</sup>  
 ἐνευλογεῖν 10<sup>3</sup>  
 ἐνθύμημα 119<sup>118</sup>  
 ἐνθύμιον 76<sup>11</sup>  
 ἐντιμος 72<sup>14</sup>  
 ἐντραπῆναι 69<sup>7</sup>  
 ἐνωτίζειν 5<sup>2</sup>  
 ἐξαγορεύειν 32<sup>5</sup>  
 ἐξιλάσκεσθαι 106<sup>30</sup>  
 ἐξοδος 74<sup>5</sup> 75<sup>7</sup>  
 ἐξομολογεῖσθαι 6<sup>6</sup> 32<sup>5</sup> 74<sup>19</sup>  
 ἐξομολόγησις 50<sup>14</sup> 96<sup>6</sup> 104<sup>1</sup>  
 ἐξουδένημα (22<sup>7</sup>)  
 ἐξουδενοῦν 15<sup>4</sup> (22<sup>25</sup> 53<sup>6</sup>)  
 ἐξουδένωμα 90<sup>5</sup>  
 ἐξουδένωσις (31<sup>19</sup> 107<sup>40</sup> 119<sup>22</sup> 123<sup>3.4</sup>)  
 ἐξουθένημα (22<sup>7</sup>)  
 ἐορτή 118<sup>27</sup>  
 ἐπαγγελία 56<sup>9</sup>  
 ἐπαίρειν 28<sup>9</sup> 73<sup>18</sup> 74<sup>3</sup>  
 ἐπαυλις 69<sup>26</sup>  
 ἐπεί 78<sup>20</sup>  
 ἐπερωτᾶν (35<sup>11</sup>) 137<sup>3</sup>  
 ἐπί 23<sup>3</sup> 24<sup>4</sup> 68<sup>5.15</sup> 74<sup>13</sup> 84<sup>11</sup> 132<sup>3.11</sup>  
 ἐπιβαίνειν 68<sup>5</sup>  
 ἐπιλανθάνεσθαι 25<sup>6</sup>  
 ἐπιπλεῖον 51<sup>4</sup> 62<sup>3</sup>  
 ἐπισκέπτεσθαι 8<sup>5</sup> 27<sup>4</sup>  
 ἐπισκιάζειν 91<sup>4</sup>

ἐπιτήδευμα 9<sup>12</sup> 81<sup>13</sup>  
 ἐπιτίθεσθαι 62<sup>4</sup>  
 ἐπὶ τὸ αὐτό 2<sup>2</sup> 19<sup>10</sup>  
 ἐπιφαίνειν 80<sup>8</sup>  
 ἐπουράνιος 68<sup>15</sup>  
 ἐρεύγεσθαι 19<sup>3</sup>  
 ἐρυσίβη 78<sup>46</sup>  
 ἐρωτᾶν 122<sup>6</sup>  
 ἐτοιμάζειν (7<sup>13.14</sup> 11<sup>2</sup>) 89<sup>3</sup>; (23<sup>5</sup>  
     78<sup>19</sup> 132<sup>17</sup>); 119<sup>60</sup>  
 ἐτοιμασία 10<sup>17</sup> 65<sup>10</sup> 89<sup>15</sup>  
 ἐτοιμος (17<sup>12</sup>) 33<sup>14</sup>  
 εὐαγγελίζεσθαι 68<sup>12</sup> 96<sup>2</sup>  
 εὐαρεστεῖν 26<sup>3</sup>  
 εὐηχος 150<sup>5</sup>  
 εὐθετος 32<sup>6</sup>  
 εὐθηνεῖν 68<sup>18</sup> 123<sup>4</sup>  
 εὐθηνία 30<sup>7</sup> 122<sup>6</sup>  
 εὐθύς 19<sup>9</sup>  
 εὐնίλατος 99<sup>8</sup>  
 εὐλογητός 31<sup>22</sup>  
 εὐρίξω 48<sup>3</sup>  
 εὐρος and cogn. 31<sup>9</sup>  
 εὐσημος 81<sup>4</sup>  
 ἐχόμενος 68<sup>26</sup> 140<sup>6</sup> (94<sup>15</sup> 141<sup>6</sup>)  
 ἔως 61<sup>7</sup>  
 ἔωστις 110<sup>3</sup>  
  
 ζηλοῦν 37<sup>1</sup>  
 ζῆν 85<sup>7</sup> 119<sup>37.50.116</sup> (138<sup>7</sup>)  
 ζυγός 2<sup>3</sup>  
 ζωή 37<sup>7</sup> 56<sup>9</sup> 63<sup>4</sup>  
 -ζειν 25<sup>12</sup> 48<sup>2</sup>  
  
 ἡγεμονικός 51<sup>14</sup>  
 ἡγεμών 68<sup>28</sup>  
 ἡδύνεσθαι (104<sup>34</sup>) 141<sup>6</sup> 147<sup>1</sup>  
 ἡμέρα 61<sup>9</sup> 68<sup>20</sup> 78<sup>42</sup> 96<sup>2</sup>  
 ἥτω 104<sup>31</sup>  
 ἥχω 42<sup>5</sup>  
  
 θαυμάσιος 71<sup>17</sup>  
 θαυμαστός 65<sup>6</sup> 68<sup>36</sup>  
 θαυμαστοῦν 139<sup>14</sup>  
 θέλω 1<sup>2</sup> 22<sup>9</sup>  
 θεμελιοῦν 8<sup>4</sup>  
 θέσθαι 49<sup>15</sup>  
 θήρα 35<sup>8</sup>  
 θηρεύω 59<sup>4</sup> 94<sup>21</sup>  
 θητικάδιον 79<sup>2</sup>  
 θραῦσις 106<sup>23</sup>  
 θρόνος 89<sup>46</sup>  
 θυρεός 35<sup>2</sup> 46<sup>10</sup>  
 θυσιαστήριον 26<sup>6</sup> 83<sup>13</sup>  
  
 ἵασις 38<sup>4</sup>  
 ἵατρός 88<sup>11</sup>  
 Ἰδουμαία (60<sup>1</sup> omitted) 63<sup>1</sup>  
 ἰδρύω 144<sup>12</sup>  
 ἵκετεύω 37<sup>7</sup>  
 ἵκέτης 74<sup>23</sup>  
 ἵλασκομαι 65<sup>4</sup>  
 Ἰλυς 69<sup>3</sup>  
 ἵνα τί 42<sup>6</sup>  
 ἵσοψυχος 55<sup>14</sup>  
  
 καθέδρα 139<sup>2</sup>  
 καθιστάναι 2<sup>6</sup> 97<sup>1</sup> 109<sup>6</sup>  
 καὶ γάρ 37<sup>25</sup>  
 καιρός 4<sup>8</sup> 75<sup>3</sup>  
 καλλωπίζειν 144<sup>12</sup>  
 καρδία 32<sup>5</sup> 40<sup>9</sup> 76<sup>10</sup>  
 καρπός 4<sup>8</sup> 128<sup>2</sup>  
 κατά 68<sup>34</sup>  
 καταβαίνειν 139<sup>8</sup>  
 καταβάλλειν (73<sup>18</sup>) 140<sup>11</sup>  
 καταδιαιρεῖν 48<sup>14</sup>  
 καταδικάζειν 37<sup>33</sup>  
 καταθλᾶν 42<sup>11</sup>  
 καταιγίς 50<sup>3</sup> 69<sup>3</sup> 81<sup>8</sup> 107<sup>29</sup>  
 κατακαίειν 74<sup>8</sup>

κατάκαρπος 52<sup>10</sup>  
 κατακυριεύειν 10<sup>5,10</sup> 110<sup>2</sup>  
 καταμόνας 33<sup>15</sup>  
 κατανέμειν 80<sup>14</sup>  
 κατανοεῖν 22<sup>18</sup>  
 καταντᾶν 19<sup>7</sup>  
 κατανυγῆναι 4<sup>5</sup>  
 κατάνυξις 4<sup>5</sup> 60<sup>5</sup>  
 καταπατεῖν 56<sup>2</sup>  
 καταπαύειν 55<sup>7</sup> 74<sup>8</sup>  
 κατάπαυσις 132<sup>14</sup>  
 καταπίνειν 35<sup>25</sup>  
 καταποντισμός 52<sup>6</sup>  
 καταπράνειν 83<sup>2</sup>  
 καταράκτης 42<sup>8</sup>  
 καταράσσειν 37<sup>24</sup>  
 καταρτίζειν 8<sup>3</sup> 11<sup>3</sup> 29<sup>9</sup> 80<sup>16</sup>  
 καταστρέφειν 89<sup>40</sup>  
 κατάσχεσις 2<sup>8</sup>  
 κατατίθεσθαι 41<sup>9</sup>  
 κατατρυφᾶν 37<sup>4</sup>  
 καταφθορά 140<sup>12</sup>  
 καταχέειν 89<sup>46</sup>  
 κατευθύνειν 78<sup>8</sup>  
 κατευδοῦν 1<sup>3</sup> 68<sup>20</sup>  
 κατέχειν 73<sup>12</sup>  
 κατισχύειν 89<sup>22</sup>  
 κατοικεσία (107<sup>36</sup>)  
 κατοικητήριον 107<sup>4</sup>  
 κατόρθωσις 96<sup>10</sup> 97<sup>2</sup> 119<sup>128</sup>  
 καυχᾶσθαι (32<sup>11</sup>)  
 κέρας 18<sup>3</sup> 76<sup>4</sup>  
 κεφαλής 40<sup>8</sup>  
 κημός 32<sup>9</sup>  
 κηρίον 19<sup>11</sup> 118<sup>12</sup>  
 κηρός 58<sup>9</sup> (68<sup>3</sup>)  
 κιθάρα 33<sup>2</sup>  
 κισσᾶν 51<sup>7</sup>  
 κιχρᾶν 112<sup>5</sup>  
 κλαίειν 78<sup>64</sup> 95<sup>6</sup> (126<sup>6</sup> 137<sup>1</sup>)

κλαυθμός 6<sup>9</sup>  
 κλαυθμών 84<sup>7</sup>  
 κλῆρος 31<sup>16</sup> 68<sup>14</sup> (22<sup>19</sup> 125<sup>3</sup>)  
 κλίνειν 46<sup>7</sup> 75<sup>9</sup> 102<sup>12</sup>  
 κλίτος 91<sup>7</sup>  
 κοιλάς 60<sup>8</sup>  
 κοιτάζεσθαι 104<sup>22</sup>  
 κομίζειν 40<sup>16</sup>  
 κοπιᾶν, -άξειν 49<sup>9</sup>  
 κορυφή 7<sup>17</sup>  
 κόφινος 81<sup>7</sup>  
 κράζειν 4<sup>4</sup>  
 κραταιοῦν 74<sup>13</sup> 139<sup>6</sup>  
 κρατεῖν 73<sup>6</sup>  
 κράτος 76<sup>4</sup>  
 κροσωτός 45<sup>14</sup>  
 κρόταφος 132<sup>4</sup>  
 κρύσταλλος (147<sup>17</sup>) 148<sup>8</sup>  
 κρύφιος 9<sup>1</sup> 46<sup>1</sup> 51<sup>8</sup> (19<sup>13</sup> 44<sup>22</sup>)  
 κτᾶσθαι (74<sup>2</sup> 78<sup>54</sup> 139<sup>13</sup>)  
 κτῆνος (8<sup>8</sup> 36<sup>7</sup> 49<sup>13,21</sup> 50<sup>10</sup>)  
 κτῆσις (κτίσις) 74<sup>18</sup> 104<sup>24</sup> 105<sup>21</sup>  
 κτίζειν 33<sup>9</sup> 102<sup>19</sup> (51<sup>12</sup> 89<sup>13,48</sup>  
     104<sup>30</sup> 148<sup>5</sup>)  
 κυκλοῦν 48<sup>12</sup> 91<sup>4</sup>  
 κύκλωμα 140<sup>10</sup>  
 κυνόμυια 78<sup>45</sup> (105<sup>31</sup>)  
 κύτος 65<sup>8</sup>

λ=λλ 17<sup>11</sup>  
 λαξευτήριον 74<sup>6</sup>  
 λάρυγξ 119<sup>103</sup>  
 λειτουργός 101<sup>6</sup>  
 λίμνη 114<sup>8</sup>  
 λιμώσσειν 59<sup>7</sup>  
 λιτανεύειν 45<sup>13</sup>  
 λίψ 78<sup>26</sup>  
 λογίζεσθαι 106<sup>31</sup>  
 λόγιον 19<sup>15</sup> 138<sup>2</sup>  
 λόγος 91<sup>3</sup>

λοιμός 1<sup>1</sup>  
 λύτρον and cogns. 7<sup>4</sup> 19<sup>15</sup>  
 μακαρίζειν 41<sup>3</sup> 72<sup>17</sup>  
 μακάριος 1<sup>1</sup>  
 μακρύνειν 71<sup>12</sup>  
 μανία 40<sup>5</sup>  
 μαρτυρία 19<sup>8</sup>  
 μάστιξ 35<sup>15</sup> 38<sup>18</sup> 73<sup>4</sup>  
 μάταιος 5<sup>10</sup>  
 ματαιότης 40<sup>5</sup> 62<sup>10</sup>  
 ματαίως 3<sup>8</sup>  
 μέλισσα 118<sup>12</sup>  
 μέντοιγε 39<sup>7</sup>  
 μέριμνα 55<sup>23</sup>  
 μετά 21<sup>7</sup> 69<sup>31</sup> 73<sup>24</sup> 78<sup>33</sup> 92<sup>4</sup>  
 μεταίρειν 80<sup>9</sup>  
 μετανάστης 11<sup>1</sup> (109<sup>10</sup>)  
 μετάφρενα 68<sup>14</sup>  
 μετέωρος 42<sup>8</sup> 131<sup>1</sup>  
 μετοχή 122<sup>3</sup>  
 μέτρον 80<sup>6</sup>  
 μή 1<sup>1</sup> 73<sup>12</sup> 87<sup>5</sup> 89<sup>48</sup>  
 μηθέν 56<sup>8</sup> 81<sup>15</sup>  
 μὴ οὐχί 41<sup>9</sup>  
 μήποτε 7<sup>3</sup> 79<sup>10</sup> 115<sup>2</sup>  
 μνησθῆναι 25<sup>6</sup> 16<sup>4</sup>  
 μονάζειν 102<sup>8</sup>  
 μόνιος 80<sup>14</sup>  
 μονογενής 22<sup>21</sup> 25<sup>16</sup> 35<sup>17</sup>  
 μονόκερως 22<sup>22</sup> 29<sup>6</sup> 78<sup>69</sup>  
 μονότροπος 68<sup>7</sup>  
 -μός 79<sup>4</sup> 135<sup>4</sup>  
 μυαλοῦν 66<sup>15</sup>  
 μύλη 58<sup>7</sup>  
 ν 45<sup>17</sup> 56<sup>7</sup> 58<sup>9</sup> 64<sup>7</sup>  
 νεᾶνις 68<sup>26</sup>  
 νεομηνία 81<sup>4</sup>  
 νεότης 43<sup>4</sup>  
 νεώτερος (37<sup>25</sup>) 68<sup>28</sup> 119<sup>141</sup> 151<sup>1</sup>  
 νομοθετεῖν 27<sup>11</sup> 84<sup>7</sup> (25<sup>8. 12</sup> 119<sup>33. 102</sup>)  
 and on 21<sup>3</sup>  
 νομοθέτης 9<sup>21</sup>  
 νοσσία 84<sup>4</sup>  
 νότος 78<sup>26</sup>  
 νυκτικόραξ 102<sup>7</sup>  
 νυστάζειν 119<sup>28</sup> 121<sup>3</sup>  
 ὀδηγεῖν 90<sup>16</sup>  
 ὀδόν 107<sup>4</sup>  
 ὀδοποιεῖν 80<sup>10</sup>.  
 ὀδύνη 94<sup>19</sup>  
 οἰκοδομεῖν 96<sup>1</sup>  
 οἰκόπεδον 102<sup>7</sup>  
 ὀλιγοστός 105<sup>12</sup>  
 ὀλιγότης 102<sup>24</sup>  
 ὀλιγοψυχία 55<sup>9</sup> 77<sup>4</sup>  
 ὅμβρημα 78<sup>44</sup>  
 ὅμονοια 55<sup>15</sup>  
 ὅναγρος 104<sup>11</sup>  
 ὅνειδίζειν 35<sup>7</sup>  
 ὅνομα 40<sup>5</sup> 63<sup>6</sup> 130<sup>4</sup>  
 ὅξυγράφος 45<sup>2</sup>  
 ὅπλον 5<sup>13</sup>  
 ὅποτε 60<sup>2</sup>  
 ὅπωροφυλάκιον 79<sup>1</sup>  
 ὅργιζεσθαι 4<sup>5</sup>  
 ὅρμημα 46<sup>5</sup>  
 ὅρος 65<sup>13</sup> 78<sup>54</sup>  
 ὅρτυγομήτρα 105<sup>40</sup>  
 ὅστιοῦν 18<sup>26</sup>  
 ὅταν 119<sup>32</sup> 120<sup>7</sup>  
 οὐ 1<sup>1</sup>  
 οὐ μή 28<sup>5</sup>  
 οὐρανός 2<sup>4</sup>  
 οὐχί 19<sup>4</sup> 39<sup>8</sup>  
 ὅφελον 119<sup>5</sup>  
 παγίς 66<sup>11</sup> 141<sup>9</sup>

παιδεύω 90<sup>10, 12</sup> 105<sup>22</sup> 141<sup>5</sup>  
 παῖς 18<sup>1</sup> (86<sup>16</sup>)  
 παλαιός 39<sup>6</sup>  
 παλαιόνν 18<sup>46</sup>  
 παλαιότης 39<sup>6</sup>  
 παρά 1<sup>3</sup> 8<sup>6</sup> 31<sup>12</sup> 44<sup>11</sup> 73<sup>25</sup> 84<sup>6</sup> (89<sup>28</sup>)  
 παραβολή 49<sup>5</sup>  
 παράγειν 129<sup>8</sup> 144<sup>4</sup>  
 παραδιδόναι 41<sup>3</sup>  
 παραξηλοῦν 37<sup>1</sup>  
 παρακαλέῖν 90<sup>13</sup> 126<sup>1</sup>  
 παραλαλέῖν 44<sup>17</sup>  
 παρανομέῖν 75<sup>5</sup> 119<sup>51</sup>  
 παραπικραίνειν 5<sup>11</sup> 107<sup>11</sup>  
 παραριπτέσθαι 84<sup>11</sup>  
 παρασιωπᾶν 28<sup>1</sup> 109<sup>1</sup>  
 παρασυμβάλλειν 49<sup>13, (21)</sup>  
 παρατηρέῖν 37<sup>12</sup>  
 παραχρῆμα 40<sup>16</sup>  
 παρεῖναι 139<sup>8</sup>  
 παρεμβάλλειν 34<sup>8</sup>  
 παρεμβολή 27<sup>3</sup>  
 παρενοχλεῖν 35<sup>18</sup>  
 παρεπιδήμος 39<sup>13</sup>  
 παρέχειν 30<sup>8</sup>  
 παροικέν (5<sup>5</sup> 15<sup>1</sup>) 31<sup>14</sup> 56<sup>7</sup> 94<sup>17</sup>  
 παροικία 34<sup>5</sup> 55<sup>16</sup> 120<sup>5</sup>  
 πάροικος 39<sup>13</sup>  
 παροξύνειν 78<sup>41</sup> 107<sup>11</sup>  
 παρρησιάζεσθαι 12<sup>6</sup> 94<sup>1</sup>  
 παστός 19<sup>6</sup>  
 πατριά 107<sup>41</sup>  
 πάχνη 78<sup>47</sup> 119<sup>83</sup>  
 πάχος 141<sup>7</sup>  
 πεδίον 8<sup>8</sup> 65<sup>12</sup> 104<sup>16</sup>  
 πειρατήριον 18<sup>30</sup>  
 πελεκᾶν 102<sup>7</sup>  
 πελεκύς 74<sup>6</sup>  
 πενθεῖν 78<sup>63</sup>  
 περί 38<sup>1</sup> 72<sup>15</sup> 116<sup>12</sup>

περὶ ἀμαρτίας 40<sup>7</sup>  
 περιαργυροῦν 68<sup>14</sup>  
 περιέχειν 32<sup>7</sup>  
 περικοσμεῖν 144<sup>12</sup>  
 περιλαμβάνειν 48<sup>13</sup>  
 περιουσιασμός 135<sup>4</sup>  
 περιοχή 31<sup>22</sup> 60<sup>11</sup>  
 περιπλέκειν 50<sup>19</sup>  
 πέτρα 104<sup>12</sup>  
 πηγή (18<sup>16</sup>) 42<sup>2</sup> 114<sup>8</sup>  
 πιάνειν (20<sup>4</sup>) 65<sup>13</sup>  
 πικρία 10<sup>7</sup>  
 πιστοῦν 78<sup>8</sup>  
 πίων 22<sup>13</sup> 68<sup>16</sup> 92<sup>15</sup>  
 πλάσσω 94<sup>20</sup> 139<sup>5</sup>  
 πλατεῖα 55<sup>12</sup>  
 πλατυσμός 118<sup>5</sup>  
 πλείων 78<sup>31</sup> 90<sup>10</sup>  
 πληθύνω 18<sup>15</sup> 36<sup>8</sup> 65<sup>10, 11</sup> 92<sup>15</sup>  
 106<sup>29</sup> 144<sup>13</sup>  
 πλημμελεῖν 34<sup>22</sup> 68<sup>22</sup>  
 πλήν 73<sup>18</sup>  
 πλήρης 75<sup>9</sup>  
 πλησμονή 106<sup>15</sup>  
 πλούσιος 34<sup>11</sup>  
 πλύνειν 51<sup>4</sup>  
 ποιεῖν 66<sup>15</sup> 111<sup>4</sup>  
 ποικιλλεῖν 45<sup>10, 14</sup>  
 ποιμάνειν (23<sup>1</sup>) 37<sup>3</sup> 48<sup>15</sup>  
 πόκος 72<sup>6</sup>  
 πολεμεῖν 35<sup>1</sup>  
 πολυτόκος 144<sup>13</sup>  
 πολυωρεῖν 12<sup>9</sup>  
 πόνος 78<sup>51</sup> 105<sup>36</sup>  
 ποσαπλῶς 63<sup>2</sup>  
 πρᾶγμα 91<sup>6</sup>  
 πραγματεία 71<sup>15</sup>  
 πραύνειν 94<sup>13</sup>  
 πραύτης 90<sup>10</sup> 132<sup>1</sup>  
 πρεσβεῖον 71<sup>18</sup>

πρέσβυς 68<sup>32</sup>  
 πρό 16<sup>8</sup> 72<sup>5</sup>  
 προανατάσσειν 137<sup>6</sup>  
 πρόβλημα 49<sup>5</sup>  
 προκαταλαμβάνειν 77<sup>5</sup>  
 προσάββατον 93<sup>1</sup>  
 προσδέχεσθαι 55<sup>9</sup> 104<sup>11</sup>  
 προσδοκᾶν 69<sup>21</sup>  
 προσέχειν 5<sup>3</sup> 22<sup>2</sup> 78<sup>1</sup> 81<sup>12</sup> 141<sup>1</sup>  
 προσήλυτος 94<sup>6</sup>  
 προσκυνεῖν 132<sup>7</sup>  
 προσόξειν 38<sup>6</sup>  
 προσοχθίζειν 22<sup>25</sup> 36<sup>5</sup> 95<sup>10</sup>  
 προσπίπτειν 95<sup>6</sup>  
 πρόσφατος 81<sup>10</sup>  
 πρόσωπον 82<sup>2</sup>  
 πρόφασις 141<sup>4</sup>  
 προφθάνειν 68<sup>32</sup> 88<sup>14</sup> 95<sup>2</sup>  
 πτέρυνα (49<sup>6</sup>)  
 πτερνίζειν 17<sup>13</sup>  
 πτερνισμός 41<sup>10</sup>  
 πτῶμα 110<sup>6</sup>  
 πυκάξειν 118<sup>27</sup>  
 πῦρ 58<sup>9</sup> 78<sup>48</sup> 140<sup>11</sup>  
 πυργόβαρις 122<sup>7</sup>  
 πύργος 48<sup>13</sup>  
 πυροῦν 26<sup>2</sup>

ρ ορ ρρ 1<sup>3</sup>  
 ῥαντίζειν 25<sup>12</sup> 51<sup>9</sup>  
 ῥεῖν 62<sup>11</sup>  
 ῥομφαία 9<sup>7</sup> 35<sup>3</sup> (37<sup>14. 15</sup>)

σ 40<sup>7</sup>  
 σάββατον 24<sup>1</sup> 38<sup>1</sup> 48<sup>1</sup> (92<sup>1</sup>) 94<sup>1</sup>  
 σάκκος 30<sup>12</sup>  
 σάλος 55<sup>23</sup> 89<sup>10</sup>  
 -σαν 5<sup>10</sup>  
 σάρκες 27<sup>2</sup>  
 σημεῖον 4<sup>7</sup> 60<sup>6</sup>

σιαγών 32<sup>9</sup>  
 σκάλλειν 77<sup>7</sup>  
 σκαμβός 101<sup>3</sup>  
 σκάνδαλον 49<sup>14</sup> 50<sup>20</sup>  
 σκεπάζειν 91<sup>14</sup>  
 σκεπαστής 71<sup>6</sup>  
 σκηνή 42<sup>5</sup>  
 σκήνωμα 84<sup>11</sup>  
 σκιὰ θανάτου 23<sup>4</sup> (44<sup>20</sup>)  
 σκνίπες 105<sup>31</sup>  
 σκοτομήνη 11<sup>2</sup>  
 σκότοῦν 74<sup>20</sup>  
 σμικρύνω 89<sup>46</sup>  
 σμύρνα 45<sup>9</sup>  
 σοφίζεσθαι 19<sup>8</sup>  
 σοφοῦν 146<sup>8</sup>  
 σπουδή 78<sup>33</sup>  
 στακτή 45<sup>9</sup>  
 στέαρ 73<sup>7</sup>  
 στεγάζειν 104<sup>3</sup>  
 στερέωμα 73<sup>4</sup>  
 στέφανος 65<sup>12</sup>  
 στηλογραφία 16<sup>1</sup>  
 στήριγμα 72<sup>16</sup> 105<sup>16</sup>  
 στιλβοῦν 7<sup>13</sup>  
 στραγγαλία 125<sup>5</sup>  
 στρεβλός 78<sup>57</sup>  
 στρουθίον 84<sup>4</sup>  
 συγγένεια 74<sup>8</sup>  
 συγκαίειν 121<sup>6</sup>  
 συγκαλύπτειν 69<sup>11</sup>  
 συγκάμπτειν 69<sup>11</sup>  
 συγκαταβαίνειν 49<sup>18</sup>  
 συγκόπτειν 89<sup>24</sup>  
 συκάμινος 78<sup>47</sup>  
 συκοφάντης 72<sup>4</sup>  
 συλλυπεῖσθαι 69<sup>21</sup>  
 συμπαραμένειν 72<sup>5</sup>  
 συμπλέκειν 58<sup>3</sup>  
 συμποδίζειν 20<sup>9</sup>

σύμπτωμα 91<sup>6</sup>  
 συμφρυγ. 102<sup>4</sup>  
 συνδοιάζειν 141<sup>4</sup>  
 συνέχειν 69<sup>16</sup>  
 συνιέναι 5<sup>2</sup>  
 συντέλεια 59<sup>13</sup>  
 συντρέχειν 50<sup>18</sup>  
 συστροφή 64<sup>3</sup>  
 σχοινίον 16<sup>6</sup>  
 σχοίνισμα 105<sup>10</sup>  
 σχοῖνος 139<sup>3</sup>  
 σχολάζειν 46<sup>11</sup>  
 σῶμα 40<sup>7</sup>  
 σωτήριον 9<sup>15</sup> 28<sup>8</sup>  
 ταλαιπωρός and cogns. 17<sup>9</sup>  
 ταμεῖον 105<sup>30</sup>  
 ταπεινοῦν 39<sup>3</sup> (107<sup>12</sup>) 119<sup>71</sup>  
 ταπεινοφρονεῖν 131<sup>2</sup>  
 ταράσσειν 6<sup>8</sup>  
 ταραχώδης 91<sup>3</sup>  
 τάφος 49<sup>12</sup> 68<sup>7</sup> 88<sup>6</sup>  
 τεκταίνειν 129<sup>3</sup>  
 τελεῖν 106<sup>28</sup>  
 τέλος 4<sup>1</sup> 18<sup>36</sup> 38<sup>7</sup> 74<sup>11</sup>  
 τέρας 46<sup>9</sup> 105<sup>5</sup>  
 τετράς 94<sup>1</sup>  
 τηλαγής 18<sup>13</sup> 19<sup>9</sup>  
 τίθεσθαι 49<sup>15</sup> 88<sup>6</sup>  
 τιμή 45<sup>10</sup> 49<sup>9</sup> 62<sup>5</sup> 96<sup>7</sup> 99<sup>4</sup>  
 τίς 40<sup>6</sup>  
 τὸ with advbs. of time 30<sup>6</sup> 46<sup>6</sup>  
 τόξον 58<sup>8</sup> 60<sup>6</sup> 78<sup>9.57</sup>  
 τοπάζιον 119<sup>127</sup>  
 τόπος 23<sup>2</sup> 42<sup>5</sup> 76<sup>3</sup> 84<sup>7</sup> 119<sup>54</sup>  
 τοῦ with inf. 8<sup>3</sup> 92<sup>3</sup>  
 τοῦ μή 68<sup>31</sup>  
 τράπεζα 78<sup>20</sup>  
 τρέφειν (cpds.) 23<sup>2</sup> 31<sup>4</sup>  
 τροφή 111<sup>5</sup>

τροχός 77<sup>19</sup>  
 τρυγών 84<sup>4</sup>  
 τρυφή 139<sup>11</sup>  
 τυροῦν 68<sup>16</sup>

ὕμνος 61<sup>1</sup> 72<sup>20</sup>  
 ὕπέρ 6<sup>1</sup> 80<sup>1</sup>  
 ὕπεραίρειν 38<sup>5</sup> 72<sup>16</sup>  
 ὕπεράω 74<sup>5</sup>  
 ὕπερασπιστής 18<sup>3.36</sup> 20<sup>2</sup> 71<sup>3</sup> 115<sup>9</sup>  
 ὕπερηφανία 74<sup>3</sup> 101<sup>7</sup>  
 ὕπερορᾶν 10<sup>1</sup> 78<sup>59</sup>  
 ὕπερῶν 104<sup>3</sup>  
 ὕπό 66<sup>17</sup> 74<sup>22</sup>  
 ὕπολαμβάνειν 68<sup>17</sup>  
 ὕπομένειν 33<sup>20</sup>  
 ὕπομονή 39<sup>8</sup>  
 ὕποπόδιον 99<sup>5</sup> 110<sup>1</sup>  
 ὕποπτεύειν 119<sup>39</sup>  
 ὕποσκελίζειν 17<sup>13</sup>  
 ὕπόστασις 39<sup>6</sup>  
 ὕποταγῆναι 37<sup>7</sup> 60<sup>10</sup> 62<sup>2</sup>  
 ὕστερεῖν 23<sup>1</sup> 34<sup>10</sup> 39<sup>5</sup> 84<sup>12</sup>  
 ὕφιστάναι 140<sup>11</sup>  
 ὕψιστος 71<sup>19</sup>  
 ὕψος 95<sup>4</sup>

φαινεῖν 77<sup>19</sup>  
 φάραγξ 60<sup>2.8</sup>  
 φαρέτρα 11<sup>2</sup>  
 φαρμακ. 58<sup>6</sup>  
 φησίν 36<sup>2</sup>  
 φθόγγος 19<sup>5</sup>  
 φθορά 103<sup>4</sup>  
 φίλος 139<sup>17</sup>  
 φονοκτονεῖν 106<sup>38</sup>  
 φραγμός 62<sup>4</sup> 144<sup>14</sup>  
 φρυάσσειν 2<sup>1</sup>  
 φρύγιον 102<sup>4</sup>  
 φυλακή 130<sup>6</sup>

φυλάσσειν 17<sup>4</sup> 119<sup>55</sup>  
 φωτισμός 27<sup>1</sup>  
 χειμάρρους 36<sup>9</sup>  
 χείρ 74<sup>3</sup>; 35<sup>10</sup> 78<sup>42</sup>  
 χειροπέδη 149<sup>8</sup>  
 χερουβίν 18<sup>11</sup>  
 χήρα 94<sup>6</sup> 132<sup>15</sup>  
 χιονοῦν 68<sup>15</sup>  
 χλευασμός 79<sup>4</sup>  
 χλωρότης 68<sup>14</sup>  
 χνοῦς, χοῦς 1<sup>4</sup>  
 χοιρογρύλλιον 104<sup>18</sup>  
 χολή 69<sup>22</sup>  
 χριστός 2<sup>2</sup>

ψαλμός 71<sup>22</sup>  
 ψεύδεσθαι 66<sup>3</sup>  
 ψόα, ψύα 38<sup>8</sup>  
 ψυχή 21<sup>3</sup> 38<sup>8</sup> 69<sup>21.33</sup> 74<sup>19</sup> 88<sup>15</sup> 124<sup>4</sup>  
 ψωμίζειν 80<sup>6</sup>  
 ψωμός 147<sup>17</sup>  
 ὁα 133<sup>2</sup>  
 ὁραῖος 45<sup>3</sup> 65<sup>13</sup>  
 ὁραιότης 50<sup>2.11</sup> 68<sup>13</sup>  
 ὁσμενος 62<sup>4</sup>  
 ὁτίον 18<sup>45</sup> 40<sup>7</sup>  
 ὡφέλεια (30<sup>10</sup>)  
 ὡφελεῖν 89<sup>23</sup>

## II. HEBREW.

אֵל 22<sup>1</sup>  
 אָךְ, אֵיר 23<sup>6</sup>  
 אָל 7<sup>7</sup> 19<sup>14</sup>  
 אֱלֹהִים 8<sup>6</sup>  
 אֱלֹף 55<sup>14</sup>  
 אַמְנוֹנָה 37<sup>3</sup>  
 אַמְנוֹן 41<sup>14</sup>  
 בָּ 17<sup>9</sup>  
 בּוֹא 95<sup>6</sup>  
 בּוּם 44<sup>6</sup>  
 בְּלָ (var. roots) 18<sup>46</sup> 92<sup>11</sup>  
 בְּלָע 52<sup>6</sup>  
 בְּרָכוֹת 2<sup>12</sup> 18<sup>27</sup> 72<sup>16</sup>  
 בְּשָׁן 22<sup>13</sup>  
 גִּיל 43<sup>4</sup>  
 גָּם 35<sup>14</sup> 52<sup>7</sup> 71<sup>18</sup>  
 גָּמְלָ 7<sup>5</sup>  
 גָּמָר 7<sup>10</sup>  
 דְּבָר 78<sup>50</sup> 91<sup>3,6</sup>  
 דְּמָם 4<sup>5</sup> 107<sup>29</sup>  
 דְּשָׁן (20<sup>4</sup>) 22<sup>13</sup>  
 חֹוֹת 5<sup>10</sup>  
 הַמָּה 55<sup>18</sup>  
 זָר, זָר 19<sup>14</sup>  
 זָו 50<sup>11</sup>  
 זָכָה 51<sup>6</sup>

זָכָר 103<sup>14</sup>  
 זָרָה 44<sup>12</sup> 139<sup>3</sup>  
 חִוָּשׁ 141<sup>1</sup>  
 חִילָּ 10<sup>5</sup> 48<sup>14</sup> 109<sup>22</sup>  
 חִישׁ 90<sup>10</sup>  
 חִיתָּ 68<sup>11,31</sup> 74<sup>19</sup>  
 חִלָּד 39<sup>8</sup> 89<sup>48</sup>  
 חִנָּת 35<sup>3</sup>  
 חִסְדָּ 52<sup>3</sup>  
 חִרְפָּ 57<sup>4</sup>  
 יְדָר 45<sup>1</sup> 68<sup>13</sup>  
 יְחִידָה 33<sup>15</sup>  
 יְמָם 89<sup>13</sup> 106<sup>7</sup>  
 יְפִיפָּ' 45<sup>3</sup>  
 יְתָהָר 21<sup>13</sup> 31<sup>24</sup>  
 כְּ final כ 17<sup>6</sup>  
 כְּבָוד 16<sup>9</sup>  
 כְּוֹן 10<sup>17</sup>  
 כְּיִ 24<sup>2</sup> 61<sup>7</sup> 116<sup>10</sup>  
 כְּנוּר 33<sup>2</sup>  
 כְּנַשְׁלָ 27<sup>2</sup>  
 כְּשָׁר 68<sup>7</sup>  
 לְ 8<sup>3</sup> 12<sup>5</sup> 17<sup>4</sup> 22<sup>31</sup> 92<sup>2</sup>  
 לָא 35<sup>20</sup> 51<sup>18</sup> 73<sup>25</sup> 100<sup>3</sup> 105<sup>28</sup>  
 לְלִי 1<sup>1</sup>  
 מְ as of infin. 48<sup>4</sup> 127<sup>2</sup>  
 מָגָן 18<sup>3</sup> 47<sup>10</sup>

מְדוֹן 109<sup>18</sup>  
 מָה 21<sup>2</sup> 74<sup>9</sup> 139<sup>17</sup>  
 מָוֶרֶה 9<sup>21</sup>  
 מִן 61<sup>8</sup>; 74<sup>12</sup>  
 מְרוּם 10<sup>5</sup> 56<sup>3</sup> 71<sup>19</sup> 73<sup>8</sup> 102<sup>20</sup>  
 מְתִים 17<sup>14</sup> 26<sup>4</sup>  
 נָאוֹה, נָוָה 23<sup>2</sup> 65<sup>13</sup>  
 נָאָם 36<sup>2</sup> 110<sup>1</sup>  
 נָמָר 89<sup>40</sup>  
 נָס 4<sup>7</sup> 60<sup>6</sup>  
 נָעָם 26<sup>8</sup>  
 נָצָר 12<sup>8</sup> 119<sup>2</sup>  
 סָדָר 25<sup>14</sup> 55<sup>15</sup>  
 סָדָך 5<sup>12</sup> 42<sup>5</sup> 91<sup>4</sup>  
 עָבּוֹת 2<sup>3</sup>  
 עָבָר 7<sup>7</sup> 78<sup>21</sup> 84<sup>7</sup>  
 עָז 8<sup>3</sup>  
 עָמָה 84<sup>7</sup> 89<sup>46</sup> 104<sup>2</sup>  
 עָלָם 10<sup>1</sup> 48<sup>15</sup> 66<sup>7</sup>  
 עָנָה 22<sup>25</sup>  
 עָקָב 89<sup>52</sup>  
 עָרָך 5<sup>4</sup>

פּוֹחַ 105<sup>5</sup>  
 פּוֹז 19<sup>11</sup>  
 צְדָקָה 24<sup>5</sup>  
 צְוָק 41<sup>9</sup>  
 צְוָר 19<sup>15</sup> 49<sup>15</sup>  
 רְעֵה 15<sup>4</sup>  
 רְעוּה 37<sup>3</sup>  
 שְׁנָבָב 9<sup>10</sup>  
 שְׁרָעָפִי 94<sup>19</sup>  
 שְׁאָפָּה 56<sup>2</sup>  
 שְׁדֵי 68<sup>15</sup>  
 שְׁחַת 9<sup>16</sup>  
 שְׁלֹו 30<sup>7</sup>  
 שְׁמָם 40<sup>5</sup>  
 שְׁנָן (var. roots) 77<sup>11</sup>  
 שְׁעָשָׂע 94<sup>19</sup>  
 תּוֹרָה 50<sup>14</sup>  
 תְּךָ 10<sup>7</sup>  
 תְּמָם 25<sup>21</sup> 78<sup>72</sup>  
 תְּמִים 18<sup>24</sup>  
 תְּמֵךְ 16<sup>5</sup> (17<sup>5</sup>)

### III. ENGLISH AND LATIN.

Accents 5<sup>11</sup> 26<sup>8</sup> 37<sup>1</sup> 144<sup>13</sup>  
 Arabic 2<sup>12</sup> 12<sup>8</sup> 21<sup>3</sup> 32<sup>4</sup> 43<sup>4</sup> 90<sup>10</sup>  
     141<sup>5</sup>  
 Aramaism 7<sup>3</sup> 16<sup>2</sup> 17<sup>3.11</sup> 18<sup>46</sup> 19<sup>14</sup>  
     23<sup>4.6</sup> 26<sup>6</sup> 34<sup>3.13</sup> 37<sup>1</sup> 45<sup>14</sup> 46<sup>10</sup>  
     48<sup>4</sup> 52<sup>3</sup> 61<sup>8</sup> 65<sup>8</sup> 68<sup>7.16</sup> 73<sup>8.21</sup>  
     77<sup>3</sup> 78<sup>20</sup> 79<sup>10</sup> 83<sup>12</sup> 84<sup>6</sup> 89<sup>13</sup>  
     90<sup>9</sup> 91<sup>4</sup> 103<sup>16</sup> 104<sup>12</sup> 108<sup>10</sup>  
     110<sup>3</sup> 119<sup>118</sup> 127<sup>2</sup> 140<sup>9</sup> 141<sup>4.5</sup>  
     142<sup>8</sup> 144<sup>12</sup>

Case  
*Nomin.*, pendant 18<sup>31</sup> 90<sup>10</sup>  
     103<sup>15</sup>; assimilated 9<sup>7</sup>; vague  
     42<sup>6</sup>  
*Accus.* with Passive 19<sup>7</sup>; cognate 51<sup>16</sup> 119<sup>136</sup>; of time 119<sup>62</sup>; of respect 34<sup>19</sup> 52<sup>3</sup>; in *v* 11<sup>5</sup> 29<sup>7</sup>; double Acc. 21<sup>3</sup>; instrument(?) 12<sup>3</sup> 68<sup>32</sup>  
*Gen.* in titles 29<sup>1</sup>  
*Dat.* 24<sup>4</sup> 68<sup>30</sup> 51<sup>19</sup> (89<sup>31</sup>) 119<sup>150</sup>  
*Vocat.* 5<sup>3</sup> 26<sup>12</sup> 68<sup>9</sup> 122<sup>2</sup>  
*Collocare* 23<sup>2</sup>  
*Cherubin* 18<sup>11</sup>  
 Days of the Week 24<sup>1</sup>  
 Double consonants:  $\gamma$  38<sup>13</sup>,  $\kappa$  75<sup>9</sup>,  $\lambda$  17<sup>11</sup>,  $\nu$  45<sup>17</sup> 90<sup>2</sup>,  $\rho$  1<sup>3</sup>,  $\sigma$  40<sup>7</sup>

Doublets 4<sup>5</sup> 15<sup>4</sup> 18<sup>36</sup> 22<sup>2</sup> 29<sup>1</sup>  
     37<sup>28</sup> 76<sup>6</sup> 132<sup>4</sup>  
*Dum* 68<sup>15</sup>  
*Educare* 23<sup>2</sup>  
*Exercise* 1<sup>2</sup>  
*Gradus* 45<sup>9</sup>  
 Hebraic Feminine 27<sup>3</sup>  
     ,, Syntax 2<sup>12</sup> 18<sup>33</sup> 39<sup>14</sup> 88<sup>6</sup>  
*Learned* 2<sup>10</sup>  
 Legal metaphor 109<sup>6</sup>  
 Maccabees (Quot. in Bk. I) 92<sup>8</sup>  
 Margin 18<sup>36</sup>  
 Neuter for abstract 89<sup>36</sup>  
 Neuter plur. subject 2<sup>1</sup>  
 Plurals, unusual 18<sup>12</sup> 31<sup>24</sup> 63<sup>4</sup> 73<sup>24</sup>  
 Preposition, attraction of 151<sup>7</sup>  
 Pronoun, with prep. omitted 31<sup>22</sup>; merged 9<sup>7</sup>; supplied 97<sup>1</sup>; separable (Hebr.) as object 56<sup>9</sup>; relative attraction 7<sup>7</sup> 105<sup>9</sup>; pleonastic pron. 74<sup>2</sup>  
 Pronunciation (Gk.) 14<sup>3</sup> 38<sup>13</sup>  
     71<sup>9</sup>  
*Scopere* 77<sup>7</sup>  
 Similar sound 4<sup>5</sup> 18<sup>30</sup> 42<sup>2</sup> 91<sup>14</sup>  
     111<sup>5</sup> 119<sup>158</sup>  
*Sustinere* 25<sup>3</sup>

Titles 27<sup>1</sup>  
*Ventilare* 44<sup>6</sup>  
 Verbs  
     with both trans. and intrans.  
     meaning 7<sup>6</sup> 71<sup>12</sup>  
     Middle voice 27<sup>3</sup> 49<sup>15</sup>  
     Mood, Indic. with *ōταν* 102<sup>3</sup>  
         120<sup>7</sup>  
     Imperative Pres. 2<sup>10,11</sup> 4<sup>5</sup>  
         11<sup>1</sup> 32<sup>9</sup> 49<sup>17</sup> 96<sup>2</sup> (98<sup>4</sup>) 137<sup>7</sup>  
     Imperative Aor. 22<sup>24</sup> 27<sup>14</sup>  
         29<sup>1</sup> 107<sup>32</sup> 135<sup>19</sup>  
     Imperative Pres. and Aor.  
         4<sup>6</sup> 37<sup>37</sup> 62<sup>9</sup> 78<sup>1</sup>

Verbs (*continued*)  
     Mood, Fut. as Imperat. 10<sup>16</sup>  
         56<sup>8</sup>  
     Subjunct. Pres. 1<sup>3</sup>  
     Optat. with *ωσει* etc. 83<sup>15</sup>  
     Optat. 2nd Pers. 85<sup>8</sup>  
     Optat. in questions 120<sup>3</sup>  
     Particip. 2<sup>6,7</sup> 45<sup>1</sup> 68<sup>19</sup> 88<sup>16</sup>  
         101<sup>4</sup>  
     Moods, varied 2<sup>12</sup> 17<sup>2</sup>  
     Perfect 15<sup>4</sup> 93<sup>1</sup>  
     3rd Pl. in *-σαν* 5<sup>10</sup>  
     Augment 49<sup>13</sup> 65<sup>4</sup>

